

THE
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MEMOIR OF THE LATE REV. BENJAMIN FRANCIS,
PASTOR OF THE CHURCH AT HORSLEY,
GLOUCESTERSHIRE.

(Continued from page 125.)

MR. FRANCIS composed and printed several elegies for his earlier correspondents and intimate acquaintance, for Mr. Whitfield, Mr. Day, Dr. Caleb Evans, Mr. Williams, of Cardigan, &c. Some of his elegies were in Welsh, with various other poems. On his death-bed he composed an elegy for Mr. Pearce, of Birmingham, who was just deceased. He would weep at the remembrance of his dear acquaintance, such as the Rev. Joshua Thomas, of Leominster, with whom he kept up a constant correspondence for many years; the Rev. D. Turner, of Abingdon, &c. and looking up toward heaven, he would call it "the residence of his most numerous friends, containing far more of them than death had left him to enjoy on earth."

God rendered the latter years of his life honourable and useful in a very high degree. Large additions were made to the church; and among the rest he was gratified with being called to baptize both his own daughters. The congregation was multiplied to that degree, as to require a third

enlargement of the place of worship; the day was appointed for the opening, but was unfixed, Dr. Ryland being called that day to attend the funeral of Mr. Pearce, at Birmingham; and Mr. Francis's own illness rapidly increasing, the same friend, who had been solicited to preach at the opening of the meeting-house, was called upon to improve the mournful event of committing the remains of this excellent servant of God to the tomb.

It appears that Mr. Francis adopted a method, of which he probably took the hint from Dr. Cotton Mather, of proposing questions to himself every morning of the week, to assist him in the best method of doing good in all his connections.

Lord's Day morning.—What can I do more for God, in the promotion of religion, in the church over which I am pastor?

Monday.—What can I do for my family, as a husband, a father, or a master?

Tuesday.—What good can I do for my relations abroad?

Wednesday.—What good can

I do in the societies of which I am a member?

Thursday.—What good shall I do for the churches of Christ at large?

Friday.—What special subjects of affliction, and objects of pity, may I take under my particular care? and what shall I do for them?

Saturday.—What more have I to do for the interest of God in my own heart and life?

From the preceding sketch, some idea may be formed of the nature of true religion, as exemplified in this faithful servant of Jesus Christ.

As to the frame of his mind during his last illness, it did not seem to be raised to that height of rapture with which some have been indulged, but habitually placid, and supported by strong consolation. One morning, having his Welsh Bible put into his hand, he directly referred to his favourite Psalm (the 23d), and when he came to the last verse—“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever,” he discovered the strongest emotions of gratitude; saying, that he had ever been a living evidence of the truth of such divine beneficence. Then fondly embracing his Bible, he laid it by his side, as if only satisfied when that blessed word, all whose promises and consolations he called his own, was near at hand, to brighten his passage through the valley of the shadow of death, and encourage his faith in his conflict with the last enemy.

On Lord's-day evening, Dec. 1, finding his illness increase, and being very apprehensive that this would be his last sabbath on

earth, he expressed a wish to enjoy a final interview with the officers of the church; and no sooner had they entered his chamber, than he felt such violent emotions as forbade his utterance for a time; but when he had a little recovered himself, he counselled them to watch over the welfare of the church with the tenderest sympathy, and to promote its welfare with the utmost assiduity. He cautioned them against the love of the world, and exhorted them to beware lest a carnal spirit should abate their zeal, and cramp their exertions. He earnestly besought them to lay themselves out for the benefit of the whole community, and to prefer the interest of Zion to their chief joy. With the utmost fervour he recommended to them to cultivate the Christian temper; and as all his views of practical religion were connected with the doctrine of the cross, he burst forth in a strain of evangelical exhortation—“O! cling to the cross, to the cross, to the cross! Here learn all you want to know; hence derive all you wish to possess; and by this, accomplish all you can desire to perform.” He took them, at parting, each by the hand, and comprised his whole prayer for their welfare in the final address of Paul to the elders of Ephesus, Acts, xx. 32, “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

Thursday, Dec. 12, he appeared to be struck for death, and was from this time rapidly declining. Stretching forth his hand to each of his family he said, “Come, as we must part,

we had better now take our mutual farewell, and then you shall withdraw, that I may languish softly into life." About this time he would frequently repeat, in the most pleasing accents, these lines,

"Sweet truth to me, I shall arise,
And with these eyes my Saviour see."

Saturday, December 14, was the day appointed to terminate all his sufferings. About two o'clock in the afternoon, his faculties appeared nearly lost; yet he would faintly lisp out hints of his inward peace. Standing by his side, a relative whispered in his ear—"Though I walk through the valley of the shadow of death, I will fear no evil;" he replied, "No, no," adding, "for thou art with me, thy rod and thy staff they comfort me."

Though his dissolution was unusually lingering and painful, yet not a sigh heaved his bosom, nor a trace of melancholy appeared on his face, nor did one convulsion agitate his body: he still, when sinking into the arms of death, retained that affectionate, endearing smile, which through his life was the beauty of his countenance; and thus, a quarter past eight in the evening, he sweetly fell asleep in Jesus. His remains were interred in the meeting burying ground (where he had chosen a spot before hand) on Friday, Dec. 20, 1799, aged 66. Dr. Ryland delivered an address at the grave, and on the following Lord's-day preached a funeral discourse, from 1 Thess. iv. 17, 18, "So shall we ever be with the Lord. Wherefore comfort one another with these words." The sermon was printed, from which we make this short extract.

"The church of Christ, which worships stately in this place, has been blessed, for above forty years, with one of the best pastors that could preside over a Christian society. Alas! that very day two months, that I, and many now present, attended your venerable pastor to his grave, I was preaching the funeral sermon for brother Pearce, of Birmingham, cut off in the midst of his years at 33. Now they are both gone! We have lost the most active, diligent, humble, spiritual, zealous, successful ministers, within about eight weeks of each other. You cannot but mourn, and all our churches mourn with you. This neighbourhood, especially, for a wide extent, has suffered a great loss. No more shall that man of God, whose soul glowed with such tender concern for the salvation of souls, take his circuit round the country, to publish the glad tidings to perishing sinners. I hope God has not said of all who stopped their ears to his charming voice, 'They are joined to idols, let them alone—He that continued impenitent under the awakening ministry of my servant FRANCIS, let him be given up to hardness of heart for ever!'"

We shall close the account of Mr. Francis, by giving an extract from a letter to a friend, under some of his severe trials, which were the means of forming him for extensive usefulness in the church of God.

—"In my afflictions and confinements, I have felt inexpressibly for perishing sinners; especially for those under my own ministry; and I would, in every sermon I preach, enjoy much of that compassion which dwells in the heart of the dear Redeemer. I want to preach as

if standing at the bar of God. I now see so many sad defects in every grace, and imperfections in every duty I perform, with so many errors and sins in professors, that by these things my heart is heavily pressed, and I could dwell long on these painful subjects. But as to myself, I am more or less daily a burden to myself. I find my heart to be my chief, if not my only enemy. If the devil accuse *me*, I seldom accuse *him*; and it often disgusts me to hear professors charge their sins on that evil spirit. When I was young in religion, I wanted joy and assurance; but what I now mostly desire is, the mortification of all corruption, the spirit of Christ in my heart, and a universal conformity to the will and image of God. My consciousness of great deficiency in these things fills me with shame and sorrow; nor shall I be perfectly easy and happy till I am perfectly holy. O! how sweet, how beautiful, is true holiness! This is no part of our justifying righteousness, but it is a great part of our salvation. I desire to love the truths, and to embrace the promises of the gospel, not only as calculated to enlighten my understanding, and to rejoice my heart, but also to transform me into the divine image, and to fill my soul with a holy admiration of the infinite Jehovah. I want to lose sight of self in the refulgence of his glory, and to shrink into nothing, that God may be all in all. I long, I long, at least in some of my happier moments, to serve, to praise, to glorify my dear Redeemer, as my chief business, my chief delight, and as the chief part of my heaven. O when shall I praise him as angels do!"

SOME SPECIMENS

TAKEN FROM THE

SACRED WRITERS

TO ILLUSTRATE THE CRITICISMS OF
LONGINUS ON THE SUBLIME.

INSTANCES of the *pathetic* are found in the words of our Saviour to the poor Jews, who were imposed upon, and deluded into fatal errors by the Scribes and Pharisees, who had long been guilty of the heaviest oppression on the minds of the people. Matt. xi. 28—30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy, and my burden is light!"

So again in Matt. xxiii. 37, after taking notice of the cruelties, inhumanities, and murders, which the Jewish nation had been guilty of towards those who had exhorted them to repentance, or would have recalled them from their blindness and superstition, to the practice of real religion and virtue, he on a sudden breaks off with—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

There is a continued strain of this sort of *pathetic* in St. Paul's farewell speech to the Ephesian elders, in Acts xx. What an effect it had upon the audience is plain from verses 36—38; it is scarcely possible to read it seriously without tears.

The Deity is described, in a

thousand passages of scripture, in greater majesty, pomp, and perfection than that in which Homer arrays his gods. The books of Psalms and of Job abound in such divine descriptions. That particularly in Ps. xviii. 7—10, is inimitably grand :

“Then the earth shook, and trembled, the foundations also of the hills moved, and were shaken, because he was wrath. There went up a smoke out of his nostrils, and fire out of his mouth devoured : coals were kindled at it. He bowed the heavens also and came down, and darkness was under his feet. And he rode upon a cherub, and did fly, and came flying upon the wings of the wind.”

So again, Psalm lxxvii. 16—19:

“The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled. The clouds poured out water, the air thundered, and thine arrows went abroad. The voice of thy thunder was heard round about; the lightnings shone upon the ground, the earth was moved and shook withal. Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.” See, also, Psalms xlv. lxxviii. lxxvi. xcvi. civ. cxiv. cxxxix. cxlviii.; as also chap. iii. of Habakkuk, and the description of the Son of God in the book of Revelations, chap. xix. 11—17.

There is a description of a tempest in Psalm cvii. which runs in a very high vein of sublimity, and has more spirit in it than the applauded descriptions in the authors of antiquity; because, when the storm is in all its rage, and the danger become extreme, almighty power is introduced to calm at once the roaring main, and give preservation to

the miserably distressed. It ends in that fervency of devotion, which such grand occurrences are fitted to raise in the minds of the thoughtful.

“He commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to heaven, they go down again to the depths; their soul is melted away because of trouble. They reel to and fro like a drunken man, and are at their wits-end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so he bringeth them to their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.”

No author amplifies in so noble a manner as St. Paul. He rises gradually from earth to heaven, from mortal man to God himself.

“For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s, and Christ is God’s.” 1 Cor. iii. 21, 22 : see, also, Rom. viii. 29, 30, and 38, 39.

A sublimer image can no where be found than in the song of Deborah, after Sisera’s defeat, (Judges, v. 28,) where the vain-glorious boasts of Sisera’s mother, when expecting his return, and, as she was confident, his victorious return, are described :

“The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariot? Her wise ladies answered her, yea; she returned answer to her-

self, Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework on both sides, meet for the necks of them that take the spoil?"

Question and interrogation enliven and strengthen a discourse. How artfully does St. Paul (Acts, xxvi.) transfer his discourse from Festus to Agrippa. In verse 26, he speaks of him in the third person. "The king (says he) knoweth of these things, before whom I also speak freely:" then in the following he turns short upon him—"King Agrippa, believest thou the prophets?" and immediately answers his own question, "I know that thou believest." The smoothest eloquence, the most insinuating complaisance, could never have made such impression on Agrippa as this unexpected and pathetic address.

To which may be added the whole 37th chapter of Job; where we behold the almighty Creator expostulating with his creature, in terms which express at once the majesty and perfection of the one, the meanness and frailty of the other. There we see, how vastly useful the figure of interrogation is, in giving us a lofty idea of the Deity, whilst every question awes us into silence, and inspires a sense of our own insufficiency.

There are innumerable instances of the assemblage of figures in the poetical parts of scripture, particularly in the song of Deborah, and the lamentation of David over Saul and Jonathan. There is scarce one thought in them that is not figured, nor one figure which is not beautiful. Judges, v. 2 Sam. 1.

The eloquence of St. Paul, in most of his speeches and argumentations, bears a very great resemblance to that of Demosthenes. Some important point being always uppermost in his view, he often leaves his subject, and flies from it with brave irregularity, and as unexpectedly again returns to his subject, when one would imagine that he had entirely lost sight of it. For instance, in his defence before king Agrippa, when, in order to wipe off the aspersions thrown upon him by the Jews, that he was a turbulent and seditious person, he sets out with clearing his character, proving the integrity of his morals, and his inoffensive, unblamable behaviour, as one who hoped to attain that happiness of another life, for which the twelve tribes served God continually in the temple; on a sudden he drops the continuation of his defence, and cries out—"Why should it be thought a thing incredible with you, that God should raise the dead?" It might be reasonably expected, that this would be the end of his argument; but by flying to it, in so quick and unexpected a transition, he catches his audience before they are aware, and strikes dumb his enemies, though they will not be convinced. And this point being once carried, he comes about again as unexpectedly, by, "I verily thought," &c. and goes on with his defence, till it brings him again to the same point, of the resurrection, in ver. 23.

Transition.—This figure is very artfully used by St. Paul, in his epistle to the Romans. His drift is to shew, that the Jews were not the people of God, exclusive of the Gentiles, and had no more reason than they to form such

high pretensions, since they had been equally guilty of violating the moral law of God, which was antecedent to the Mosaic, and of eternal obligation. Yet, not to exasperate the Jews at setting out, and so render them averse to all the arguments he might afterwards produce, he begins with the Gentiles, and gives a black catalogue of all their vices, which (in reality were, as well as) appeared excessively heinous in the eyes of the Jews, till, in the beginning of the second chapter, he unexpectedly turns upon them with, "Therefore thou art inexcusable, O man, whosoever thou art that judgest:" ver. 1. and again ver. 3. "And thinkest thou this, O man, that judgest them that do such things, and dost the same, that thou shalt escape the judgment of God," &c. &c. If the whole be read with attention, the apostle's art will be found surprising, his eloquence will appear grand, his strokes cutting, the attacks he makes on the Jews successive, and rising in their strength.—*Dr. Smith's Notes, in his Translation of Longinus.*

NATURE OF A GOSPEL CHURCH.

THE following Address was delivered by the late Rev. Thomas Littlewood, of Rochdale, August 10, 1809, at the Ordination of the Rev. J. Mann, to the pastoral care of the Baptist Church, in Steep-lane, near Sowerby.

"Looking around on the congregation before me, I see some from distant parts, and many from the surrounding neighbour-

hood. It is not unreasonable to cherish a fear that some may have come hither merely to gratify their curiosity; yet I cannot but hope, that many are come also with a humble desire to worship God, to do good to others, or to get good to their own souls.—Whatever may have brought us together, we are now here, where God can, and where, I hope, he will bless and do us good. We are now called to witness a body of Christians assuming and acting according to their own inprescriptible rights. They have thought, and are now about to act for themselves, in a matter of great importance, but purely of a religious nature, and in which no man on earth has a right to interfere. They are accountable to God alone for the transactions of this day. In all matters of conscience, matters not affecting the civil rights of others, we are directed to 'call no man MASTER, for ONE is our MASTER, even CHRIST.' His kingdom is not of this world; has nothing to do with state matters, which are wisely left to human regulations, guided by local circumstances, and national convenience. The government of the Redeemer embraces the hearts and consciences of men. He governs what mortals cannot touch. His enemies he sinks to hell; his friends, his saints, his church, he exalts to heaven. In Zion he reigns with absolute, undivided sway. The ordinances, the doctrines, the officers of his church, are all under his direction and controul. He appoints no delegates to legislate in matters of faith and practice, nor any one to act on earth as his UNIVERSAL VICAR; he is himself 'HEAD over all things to his church;' to him only can legal homage be paid. The spiritual

reign of Immanuel is of the fœderal kind, the whole legislative and executive power is with him ; but for the better regulation of his church, he divides the one church into many distinct compartments, which in scripture language are called 'Churches of Jesus Christ:' as the church at Jerusalem, at Rome, at Corinth, at Ephesus. But these are only so many members of the great body of Christ. These churches, however, were not national, or provincial, or parochial; but strictly congregational. They nowhere included the whole population of a district, but were composed of faithful men and women, professing to believe the doctrines, and to obey the precepts of Christ; and who also agreed to carry on the worship of God in one place. Those churches had not, nor ought they now to have, any pre-eminency over one another. The scriptures give no intimation of metropolitan, collegiate, or mother churches; but represent them as placed on a perfect equality. These distinctions are the inventions of times more modern than the New Testament. The apostolic office was of the extraordinary kind; and because the necessity of it ceased, those who first filled it had no successors appointed. The ordinary offices of those churches were bishops, presbyters, or pastors, names applicable to the same office, and descriptive of its various qualifications and duties; and deacons. These officers were appointed for the regulation of the spiritual and temporal concerns of the churches to which they belonged; beyond these limits they had no authority, and could, therefore, exercise no legal power out of their respective churches. The pastors of the

first churches were all brethren, not one of whom could claim any superiority above the rest. Some of these brethren, however, possessed superior degrees of talent, of learning, or of grace, and to this superiority some deference was justly paid: and by long continuance these men were very naturally looked up to. While this deference had respect to nothing but superior talents and virtue, it was justifiable; but by-and-bye it was paid to the successors of those eminent men, who claimed a treatment similar to their predecessors, though they had no pretensions to it on the score of excellence. Others, because they lived in cities, claimed for themselves a pre-eminence above their brethren in the country, and thus by presumption on the one hand, and servility on the other, spiritual domination obtained, and prevailed, by little and little, till the MAN OF SIN seated himself in the chair of infallibility, and exalted himself above all that is called God, or is worshipped.—Avoid, brethren, this unhallowed spirit, covet no dominion over your brethren, interfere not with your neighbours. The officers of the New Testament churches were, by the suffrages of their respective members, chosen from their own body; and the voice of the church was, in this case, accounted the voice of God. Paul and Barnabas were separated to the work of the ministry by the church at Antioch, and after this pattern we are now expecting to see you choose from among yourselves a pastor, who may go in and out before you in the name of the Lord: and when you have chosen him, you will, I trust, stand by him and assist him, by your presence, your counsels, and your prayers, to discharge faith-

fully the trust which is reposed in him. We are come here to-day, not to exercise any lordship over you, but to witness your orderly deportment, and to rejoice with you in prospect of all the good which lies before you. We come, too, at your own desire, and we cannot but wish that our coming may be to your advantage. We are satisfied with what we have seen and heard, and now have only to beseech you all 'to let your conversation be as it becometh the gospel of Christ, that whether we come and see you, or else be absent, we may hear of your affairs, that you stand fast in one spirit, with one mind, striving together for the faith of the gospel, and in nothing terrified by your adversaries which is to them a token of perdition, but to you of salvation, and that of God.'

ON

BEING IN THE SPIRIT.

A MEDITATION UPON REV. i. 10.

'I was in the Spirit on the Lord's Day.'

THIS declaration, as it respects the apostle's personal experience, had a reference to that extraordinary operation of the spirit of God upon his mind, by which it was entirely abstracted from all earthly relations, and fitted for the contemplation of those glorious visions which he was honoured to behold. Banished by an heathen emperor to the inhospitable shores of Patmos, for his zeal in propagating the doctrines and duties of the Christian religion, God was pleased to honour this eminent servant of Christ in a peculiar manner, and to make known to him the doctrines of the

church to the end of time, or till that period when the arm of persecution shall cease to lift the sword against the humble followers of Jesus, and when pure and undefiled religion shall flourish in every part of the world. But though the apostle was under the influence of the Holy Spirit in an extraordinary manner at the period referred to, yet, as that influence in an ordinary degree is promised to the church of God to the end of the world, it may be profitable to raise a few observations from the above-cited passage, as it respects our own concern in those influences. Let us then enquire, what it is "to be in the spirit." The apostle Paul writing to the church at Ephesus, exhorts them to "be filled with the spirit;" and to be in the spirit, and to be filled with the spirit, signify nearly the same thing. To be "in the spirit," must signify, to have the mind entirely under his governing influence; to direct, excite, and animate us in the performance of every duty which God has enjoined upon us; and so to abstract our thoughts and affections from the world, as to fit us for a life of communion with God, that we may realize the supernatural felicities connected with that high and holy relation into which God has taken his people.

This, I conceive, is to "be in the spirit;" and to be satisfied with any thing short of this, is to amuse ourselves with shadows and airy visions, and to be dead while we profess to be alive. It is, however, greatly to be feared, that very many content themselves with speculating upon the doctrines of the gospel, and please themselves with their notions of religion as a system, whilst they are destitute of the spirit of God,

though they flatter themselves that they are interested in the promises of scripture, and shall never come into condemnation. They talk, indeed, of the spirit, but they do not "walk in the spirit." They speak of "the adoption" but they have no foundation for believing that they are the children of God, but what their own deluded imagination supplies: for their temper and practice are as opposite to those of the children of light, as the disposition and conduct of Beelzebub are unlike those of the angel Gabriel.

O let us beware that we deceive not our own souls with a notional religion—with a religion which consists in a blind attachment to human creeds and systems, to names and parties, and which has no relation to God and true holiness. To be in the spirit, is to have the heart filled with love to God, for what he is in himself, and for what he has done for us. It is to possess such a keen moral sensibility as to shrink at the least touch of pollution, and to hate the very appearance of evil. It is to have the mind so saturated with divine influences, as to resemble a well-watered garden, which exhibits the most beautiful productions of vegetative nature. "The wilderness, and the solitary place, shall be glad, and the desert shall rejoice and blossom as the rose: it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God."

Now if it be desirable to be in the spirit at all, it is particularly so on the Lord's-day. "This is the day the Lord has made."

On that day he comes in an especial manner to his sanctuary, to lift upon his people the light of his countenance, and to admit them to a participation of joys which none but he who feels them knows. Which are as different from the unhallowed, insipid, and unsatisfying pleasures of the world, as light is from darkness; and as far beyond the conception of carnal minds, as the pleasures derived from science are to a clown; unless we are in the spirit on the Lord's-day.

1. We shall have no disposition for its duties.—Our minds will be sluggish and inactive, and instead of hailing that day as affording us a consecrated opportunity for worshipping God in the beauties of holiness, we shall behold its approach with reluctance, and long for its departure. O with what sacred delight did the primitive Christians enter upon this day, the best of all the seven! And how so? Because they were in the spirit on the Lord's-day. They found the service of God to be perfect freedom, and undisssembled gratitude inspired their hearts and tongues with the most lively devotion. If the gloom of sadness was at all visible upon their countenance, it was when the shadows of the evening were stretched over the creation, and when nature, exhausted by the duties of the day, compelled them to retire from the sanctuary of God. They did not need to be driven to the house of God, but they said one to another, "My heart and my flesh crieth out for the living God, when shall I come and appear before God? How amiable are thy tabernacles, O Lord of hosts."

2. Unless we are in the spirit on the Lord's-day, we shall have no relish for its enjoyments.—

"The King himself comes near, and feasts his saints to day;" but unless we are in the spirit, the sacred pleasures connected with the exercises of devotion will be quite insipid to us. The scriptures, the sermon, all will be tasteless to us, for want of that appetite which makes even the coarsest meal palatable. We may indeed go to hear the word of God, but our souls will not live upon it. Deut. viii. 3. We may raise our voice in songs of praise till it reach the skies, but our hearts will be left behind. We may join in the more solemn duty of prayer, but we shall have no fellowship with the Father and his Son Jesus Christ. We may come and partake of the Lord's supper, but we shall not eat the flesh of Christ, and drink his blood, without which we have no life in us. In short, we may engage in all the privileges for the exercise of which the Lord's-day is set apart, but they will not be privileges to us.

3. Unless we are in the spirit on the Lord's-day, God will not be worshipped by us in a suitable and acceptable manner.—There may be all the exterior marks of devotion and piety about, but God looketh at the heart; and "we are the true circumcision," says the apostle, "who worship God in the spirit." And he who came down from heaven to open the holy of holies, and to give us access to God, has said "God is a spirit, and they that worship him must worship him in spirit and in truth." Ah! vain and worthless is that devotion which is not kindled in the heart by the spirit of God. It is a vain oblation which God will reject, "for God abhors the sacrifice where not the heart is found." Yea it is hypocrisy. It is attempt-

ing to impose upon God, and to put him off with the refuse; with the blind and the lame: whereas he has said, Mal. i. 11, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering," &c. All our devotions will be vain and worthless in the sight of God, unless they are dictated and inspired by his spirit; and unless the heart ascend to God in the incense we offer, it will be a stink in his nostrils, and be utterly rejected.

4. Unless we are in the spirit on the Lord's-day, we shall derive no spiritual advantage from it.—Our minds will be carnal and barren of holy felicity: and with a profession of religion which will just save our credit with the church, we shall be like Judas, who, though he was in the company of Christ, and ate and drank in his presence, he was as unholy as ever, and remained an entire stranger to that delightful intercourse which the disciples of Jesus enjoyed with their master, and who felt as if they were in heaven, whilst they were so near to the source of uncreated purity and bliss.

If, then, it be desirable to be in the spirit on the Lord's-day, let us seek and pray earnestly for the spirit. "If ye, being evil, know how to give good things to your children, how much more will your heavenly Father give his Holy Spirit to them that ask him." "Ye have not, because ye ask not," says James. Perhaps, brethren, this is our case. Certainly, he who is so profuse in his goodness, so lavish in his bounties, will not withhold a blessing which he has taught us to pray for and promised to communicate, and

which is essential to our peace and holiness. "Ask, then, and ye shall receive." If then, we are in the spirit on the Lord's-day, though we have no reason to expect similar revelations to those of St. John the divine, yet "we shall behold the King in his beauty." We shall not hear the voice of a trumpet, but we shall hear the voice of the blood of Jesus speaking better things than that of Abel. And like the planet which is most contiguous to the solar light, our minds will be more fully irradiated with the effulgence of the Sun of Righteousness, whilst his holy influence will consume every unhallowed feeling, and transform us into the resemblance of the divinity: for according to the beautiful idea of the apostle, "the glory revealed will absorb the object beholding it, even as by the spirit of the Lord."

Wallingford.

I. T. D.

READER!

FLEE FROM

THE WRATH TO COME.

To this wrath and displeasure of almighty God you are justly liable, because you have *sinned against him*. Surely you are not so ignorant as to be unacquainted with this awful and important truth. What! has conscience never testified, "that you have left undone the things you ought to have done, and done the things you ought not to have done?"—Do you not know, that the sacred scriptures declare, that "the thoughts of the imagination of the heart of man are evil, only evil, and that continually;" and that "if we say, we have no sin, we deceive ourselves, and the truth is not in us?" Are you not

a transgressor of the law of God, the great standard of eternal rectitude? Have you uniformly loved, and supremely worshipped the adorable Jehovah, whose character is distinguished for its boundless excellencies? Have you never uttered his venerable name, that name, at the mention of which hell trembles, and heaven adores, but with profound reverence and ardent affection? Have you constantly and willingly obeyed the reasonable commands of those whom God has placed over you? Does your past history testify, that you have sanctified the day of rest, and set apart its hours for the divine glory, not thinking, speaking, or performing your accustomed thoughts, words, and actions? Have you never been angry with your brother "without a cause?" or indulged unhallowed thoughts; or robbed God of the homage of your heart and life, which are his unquestionable due? or borne false witness against your fellow-creatures? or coveted what was not your own? Have you been grateful to your great Benefactor for his ceaseless liberality, and returned again "according to the benefits bestowed on you?" Especially have you been thankful for "the unspeakable gift," and cordially and heartily embraced the messages of God's love revealed in the gospel? Ah! deceive not thyself: it is not more plain that the sun has shone around thy path, than it is, that thou art a sinner.

And if a sinner, thou art justly *liable to punishment*. This is evident from the nature of things, and from the testimony of the scriptures. Can an infinitely righteous being regard with an equal eye those who have been guided by a supreme regard for his holy will, and those who have

contemned in principle and practice his most sacred injunctions? Impossible. Has he not testified in the most solemn manner, "that he will by no means clear the guilty?" that "though hand join in hand, he shall not go unpunished?" that "the soul that sinneth shall die?" He has. Punishment and sin are inseparable.—Until God shall cease to be faithful and holy, that is, until he shall cease to be God, the sinner, living and dying in his iniquities, must be exposed to infinite danger.—Others have not escaped his righteous wrath due to their transgressions. Reader! how wilt thou? Is there any place where thou canst hide thyself from all-seeing eyes? Is thine arm sufficiently strong to contend with omnipotence? Hast thou any good reasons to adduce in judgment, sufficient to justify thee in having sinned against a Being of infinite rectitude, to whom thou hast ever been unspeakably indebted, whose goodness is extensive as his boundless dominion, and permanent as his everlasting throne? How wilt thou bear the tormenting reflection, that for the most contemptible pursuits, and low and momentary gratifications, thou hast thrown away, vilely and foolishly thrown away, the favour of Jehovah, the incorruptible crown, and an eternity of consummate, of inconceivable blessedness? How wilt thou endure to be the prey of "the worm that dieth not, and of the fire that can never be quenched?" Ah! will not the thought of the mansions of bliss, which now you will not seek, but which will then be for ever unattainable, be a fearful addition to your future misery? Arise, "O sleeper, and call upon God?"—Flee from the wrath to come.

A refuge, an all-sufficient re-

fuge, is provided.—Yes, when divine justice demanded the punishment of the sinner—when unsullied holiness affirmed, that polluted creatures could never be admitted into the realms of glory—when infinite faithfulness pronounced the fatal words, Death is the due of the sinner, and the threatening must be fulfilled:—then, animated by unutterable pity, and matchless love, the eternal Son of God undertook our cause, assumed our nature, and by his obedience and sufferings even unto death, the ignominious death of the cross, he made an atonement, and wrought out a righteousness on behalf of all, who in every age, from a sense of their misery, should believe on him for life and salvation. With his expiring breath he exclaimed, "It is finished!"—"He was delivered for our offences, and raised again for our justification;" and is "able to save unto the uttermost, seeing he ever liveth to make intercession for us."

This is a *divine* refuge.—It is Jehovah's own appointment.—The astonishing sacrifice was given by himself. God SO loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is a *free* and *open* refuge.—Thou art as much at liberty to flee to it, as the Israelites who were bitten by the fiery flying serpents, were to look on the brazen serpent elevated by the prophet, for their salvation. Thou art not more free to breathe the vital air, than thou art to believe on the Son of God.

It is a *tried* refuge.—O ye multitudes of the redeemed, who have come out of great tribulation, and washed your robes, and made them white in the blood of

the Lamb, say, for ye know, is it not "a faithful saying, that Jesus Christ came into the world to save sinners, even the chief?" Patriarchs, prophets, apostles, martyrs, and millions of lesser name, all testify as with one voice, "that whoso believeth on Jesus shall never be confounded."

It is the *only* refuge.—All others must be utterly renounced and abandoned. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

It is a *sufficient* refuge.—"His blood cleanseth from all iniquity." "And by him all that believe are justified from all things from which they could not be justified by the law of Moses."

And it is a *glorious* refuge.—God appears in this way of salvation unspeakably lovely. Here mercy and truth meet together, righteousness and peace embrace each other. Here Deity appears "full-orbed, with his whole round of attributes complete;" nor does it appear

"Which of the letters best is writ,
The power, the wisdom, or the love."

It is so glorious, that the apostle pronounces it to be "worthy of all acceptance,"—that angels perpetually celebrate it on their golden harps, and with increasing interest investigate its unfathomable mysteries,—that in forming an estimate of the divine character, all his other works may be passed by as comparatively unworthy of our attention,—through the cross, shall be manifested to principalities and powers, the manifold wisdom of God,—that all the other productions of his hand, though confessedly, in many points of view magnificent, shall be swept away, but the labours of

his love in redeeming poor sinners are destined to survive the ruins of the world, and to live for ever.

And will you not flee to it?—"Believe on the Lord Jesus Christ, and thou shalt be saved." Would he who is perishing with hunger derive any benefit from provision, he must partake of it. Would the individual, who is dying, gain any advantage from a sovereign remedy, it must be applied. And if you would derive any benefit from the GREAT ATONEMENT, you must believingly look to it, and rely on it. "He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

By thy own lost and perishing condition, considered as a sinner, righteously condemned by the holy law of God—by the certainty and duration of that misery and ruin which await thee, dying without an interest in the great Sacrifice—by the near approach of death, and the awfulness of future judgment—by the unspeakable sorrows and love of a suffering and dying Saviour—by the indescribable value of thine immortal soul—and by the ecstatic enjoyments of everlasting felicity, flee, O flee, from the wrath to come. Reader! thou canst not escape from the wrath of God due to thy sins, if thou neglectest this great salvation. Give an answer to Him whose eye is now, and ever on thee. Wilt thou believe on the Lord Jesus Christ and be saved? or wilt thou continue to reject him, and die eternally? Remember "he that hath the Son hath life; and he that hath not the Son of God, hath not life!"

Coseley.

B. H. D.

AN ADDRESS
TO THE CHILDREN
OF GODLY PARENTS.

PROBABLY, my young readers, you have often thought those who fear the Lord are happier than other people, and yet many of you live without scriptural evidence that you are of that number; suffer us, therefore, to remind you of this subject, and solicit you seriously to consider its importance.

This world is full of afflictions and changes, which perhaps you have already begun to experience; and have also proved that the things of time cannot yield satisfaction to your minds, but that something of a superior nature is necessary for that purpose. This is an experimental acquaintance with true religion, or the knowledge of Jesus Christ as the great Saviour of sinners, which is attended with joy and peace here, and will be followed by perfect felicity hereafter. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." To engage you to the proper study of divine things would be highly pleasing, however much labour it might cost us, for we could have no greater joy than to see our children walking in the truth; while your being far from God, and exposed to his righteous displeasure, fills us with anxiety and pain.

Some young persons have imagined themselves in a safe state in relation to another world, because they have not committed the gross crimes which many of their own age and neighbourhood have committed; but on the contrary have attended public worship, and the morning and even-

ing devotions in the families of their parents; but all such imaginations must be delusive, and the expectations built upon them disappointed. Freedom from gross sins, and an attendance on external duties, cannot constitute true piety. The difference between such young persons and others originated, not in religion, but in their different circumstances. A religious education, and the example of pious parents, may have restrained some from flagrant vices and follies of which others have been guilty; but if this be all, they are still strangers to God, and to the vital principles of true holiness. While your hearts remain unchanged by divine grace, no outward observances can be of any use to you: "God is a spirit, and they that worship him must worship him in spirit and in truth."

Other young persons may suppose their information in the scriptures, and their understanding the peculiar doctrines of Christianity, will favourably distinguish them from those who have not such knowledge; a supposition equally delusive with the former; for, as a quantity of gold cannot be useful to a man sinking in the sea, but only serves to plunge him so much the deeper; so, a mere speculative acquaintance with the word of God will increase your guilt, and aggravate your condemnation. We could easily inform you of many, whose views of Christian doctrines have been very clear; but who, to all appearance, have died without an experimental acquaintance with the Saviour. A well informed judgment should not be mistaken for a sanctified heart; knowledge without holiness is far more dangerous than ignorance. "That servant which

knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." In proportion to the degree in which you understand the will of God, your disobedience to that will becomes the more aggravated, and if you die impenitent, your punishment will be the more severe. "If ye know these things, happy are ye if ye do them."

An opinion prevailed among the Jews, that none of their posterity could be lost: they thought their relation to the father of the faithful would prevent their final perdition. John the Baptist cautioned them against this false opinion: "Think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Something like this may have been experienced by you. Did you never inwardly say, "My father and my mother fear the Lord—they often pray for their children. God hears the prayers of his people, and will regard us for their sakes." We assure you that such notions are wrong; religion is personal; as mere descent from the father of the Jewish nation could not entitle his posterity to the peculiar promises God made to him; so neither can your being the offspring of pious parents give you any claim to the salvation of the gospel. Whatever privileges you have derived from your first birth, you must be born again. The very beginning of religion is the renewal of our natures; we are so depraved by sin, that all our powers and passions are pol-

luted, and we are altogether as an unclean thing. The children of grace are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The advantages of your birth and education, lay you under strong obligations to holiness; and should you break through them and walk in an evil way, to you, above others, it will be bitterness in the end. Consider, sooner or later sin must pierce your hearts with penitential sorrow, or with everlasting despair. "Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment."

Perhaps you allow, that religion is important—that it ought to be attended to—and mean at some future period to become religious; but for the present you cannot think about it: but is not life uncertain? and have not thousands been ruined who once flattered themselves with such promises? "Procrastination is the thief of time." The word of God promises nothing for *to-morrow*; but says, "*To-day* if ye will hear his voice, harden not your hearts." To neglect the concerns of your souls, is to abuse the patience and forbearance of God—to sin against the convictions of your own consciences—and to increase your natural aversion to divine things. If your inward corruptions are not opposed, they gather strength; every day you neglect to seek the Lord, you are removed to a greater distance from him, and may in the end be brought to entertain those slight notions of sin, and of your natural state by

it, which have been the principal cause of the infidelity and ruin of multitudes.

You are the children of our cares and anxieties, the objects of our daily and earnest prayers; next to the salvation of our own souls, we are solicitous for that of yours: we long to see you fear the Lord before the world take possession of your minds; besides, observation teaches us, that if the morning of life pass away, and you are not converted, it is probable you will become hardened in sin, and at last go down to the grave with a lie in your right hand. The thought of this is painful to our minds. How could we bear to see you placed on the left hand of the Judge at the great day of accounts, and to hear him pronounce upon you that awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The idea of so tremendous a scene fills us with pain, and awakens in our minds, on your account, the tenderest emotions. Does not the mention of it affect your souls also, and fill you with ardent desires to escape so dreadful a condition? Can you think of being driven from God, and dragged by devils into the place where there is nothing but weeping, and wailing, and gnashing of teeth; to suffer from the worm that never dies, and the fire that is never quenched, and not cry to the Lord for grace to prepare you to dwell with himself, and with all the blessed in that happy world, in which he lives and reigns? Surely to meet you there would add to our felicity in those glorious regions, and cause us to strike our golden harps with new joy to his praise. While to be disappointed of this pleasure would,

if indeed any thing could, cast a cloud over the brightness of our glory. O our dear children! suffer us to remind you of the infinite importance of eternal things, and entreat you to seek the Lord while he may be found, and call upon him while he is near. It is with pleasure we direct you to Jesus Christ; he is able to save to the uttermost all that come unto God by him: his blood cleanses from all sin—and whosoever believeth in him shall not perish, but have everlasting life.

To fear the Lord in your youth, would prevent your contracting bad habits, the cure of which, when of long standing, is like cutting off a right hand or plucking out a right eye. No schemes of pleasure, nor plans of prosperity can succeed, without the divine blessing: your future prospects may seem well guarded from every disaster, but in one day, even in one hour, the whole may be blasted by some unexpected occurrence, and all your fondest hopes and warmest wishes laid in the dust. Your best interests, as well as your surest happiness, consist in the fear of God, for nothing can greatly injure those who fear him; a sense of his favour, and a hope of dwelling for ever in his presence, are sources of consolation under all the trials of life.

As we love you, and ardently desire the salvation of your souls, we guard you against irreligious companions. "Evil communications corrupt good manners." Many have been gradually, and, at first, imperceptibly led into sins, which have most awfully terminated their career. Some of those unhappy wretches who have become victims to public justice, have declared with their

last breath, that wicked company was the first occasion of their ruin. "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not."

Should these lines be read by any who have already broken through parental restraints, and plunged into debasing vices, let them remember, that if they wish to return to the paths of virtue, even their case is not without hope. The promises of God and the blood of Christ unite in encouraging them to return from their wanderings, and seek the Lord. When the prodigal son said, "I will arise and go to my father," his father received him with gladness: so when a sinner forsakes his evil ways, he meets with unexpected tokens of divine goodness—his sins are freely forgiven—and his polluted soul is cleansed in the fountain opened for sin and uncleanness. Come, ye prodigals, return to God! In the ways of sin you will find nothing but vexation, disappointment, and, at the end, everlasting misery: "The wages of sin is death." Come, then, we beseech you, retrace your erring steps; flee for salvation to the glorious Redeemer. He waits to be gracious. God the Father will rejoice over you to do you good: the Holy Spirit will shed abroad his love in your hearts: angels and saints will welcome you as a partaker of their felicity; and from being a forlorn creature without hope, you shall be raised to the dignity of the sons of God.

D.

G.

ANECDOTE.

In some copies of Fox's Martyrology is a wood cut, entitled "The description of the Pope's council holden at Rome, in which appeared a monstrous owle, to the utter defacing of the Pope and all his clergie." The story is thus related by Fox, vol. i. p. 675.

"When Pope John and his council, in 1410, were assembled to decide on some articles exhibited against Wickliff, behold an ugly and dreadful owle, or as the common proverb is, the sign of some mischance to follow, flew to and fro with her evil-favoured voice, and standing upon the middle beam of the church, cast her staring eyes upon the Pope sitting. The whole company began to marvel, for behold, said they, (whispering in one another's ear) the Spirit appeareth in the shape of an owl. And as they stood beholding one another, and advising the Pope, scarcely could they keep their countenances from laughter. John himself, upon whom the owl stedfastly looked, blushing at the matter, began to sweat, and to fret, and fume with himself, and not finding by what other means he might solve the matter, being so confused, dissolved the council, broke up, and departed. After that, there was another session, at which the owle again, after the manner aforesaid, although, as I believe, not called, was present, looking stedfastly at the Bishop, whom he beholding to be come again, was more ashamed than he was before; (as justly) saying, he could no longer bear the sight of her, and commanded that she should be driven away with bats and shoutings: but she, being afraid neither with their noise, or any thing else, would not away, until with the stroke of their sticks, which were thrown at her, she fell down dead before them all."

In the copy of Fox's Martyrology which belonged to Mr. Bunyan, is written in his own hand writing under the picture as follows:

"Doth the owle to them appear,
Which put them all into a fear?
Will not the man and triple crown,
Cast the owle unto the ground?"

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XVII.

WATER.

"Water restrain'd gives birth
To grass and plants, and thickens into earth:
Diffus'd it rises in a higher sphere,
Dilates its drops, and softens into air:
Those finer parts of air again aspire,
Move into warmth, and brighten into fire:
That fire once more by denser air o'ercome,
And downward forc'd, in earth's capacious womb,
Alters its particles, is fire no more,
But lies metallic dust, or pond'rous ore."
PRIOR.

WATER, till a comparatively late date, was considered as a simple substance, and one of the four great elements. From earth, water, air, and fire, all other substances were supposed to be compounded, in the countless varieties that adorn and enrich the universe. This opinion carried with it a seducing simplicity, and could only be exploded by actual demonstration. In the progress of science, however, it has become evident, that water is itself a compound of oxygen and hydrogen, in the proportions, by weight, of 88 of the former and 12 of the latter, in every 100 parts of the fluid.

Oxygen is not only a constituent part of water, but the basis of vital air. It is essential to life and heat, and greatly contributes to the most important changes that perpetually take place among minerals, vegetables, and animals.

Hydrogen is the basis of what was called inflammable air, and in its æriform state is incomparably light.—It unites with oxygen only in one proportion, and water is the produce of such union: It may be proper to add, that though water is composed of one part of hydrogen and $7\frac{1}{2}$ of oxygen, by weight, as already observed, it contains 2 parts of the former to

1 of the latter, by measure; so light is hydrogen.

"The decomposition of water, and its subsequent reformation," says Mr. Parkes, in his interesting Catechism, "may be shown by the following easy experiment: Add gradually one ounce of sulphuric acid to four ounces of water in a large phial, containing a few iron filings. The temperature of the mixture will be so much raised by the union of the water with the acid, as to enable the iron to decompose a part of the water. If a hole be neatly made through a cork which fits the mouth of the phial, and a piece of tobacco-pipe with a very small orifice be fitted into it, and the whole cemented into the phial with a mixture of resin and bees' wax, the hydrogen gas, as it is separated from the water, will pass in a continued stream through the pipe, and may be set on fire by the flame of a candle brought in contact with it. The gas will continue to burn with a blue lambent flame, as long as the decomposition goes on. This shows that the gas is really hydrogen, and that it arises from the decomposition of the water. That water may be reformed by the combustion of this gas, may be shown by holding a glass bell over the flame of the gas: as the hydrogen burns, it unites with the oxygen of the atmosphere, and the union of the two gases produces water, which will soon be seen to deposit itself like dew on the inside of the glass. It is advisable to fold a cloth round the bottle to prevent any injury from the fragments of glass, in case of an explosion."

In what an interesting light do the studies of philosophy place the works of nature! By the improving lessons of that most useful of the sciences, chemistry, we behold this earth as one of the grand laboratories of the great

Creator, in which he is constantly carrying on his vast operations!—How desirable it is that the youth who is captivated with the charms of rural objects, should not merely gaze at the useful plant and beautiful flower, unconscious of the operations to which they silently conduce. It could be wished that, as he plants the fragrant shrub, or plucks the blooming flower, he should know, that he aids or interrupts effects the most salutary and wonderful, for all vegetables decompose water by a secret and peculiar process, when assisted by the rays of the sun. The hydrogen of such decomposition is absorbed by the plants themselves, in forming their oils and resin, and that portion of oxygen which is not retained to form the sugar and acid of these vegetables, unites with part of the caloric of the solar rays, and flies off in the state of oxygen gas; thus recruiting the stock of oxygen of which the atmosphere is continually deprived, by respiration. Bearing in mind the countless myriads of leaves that cover the innumerable trees that adorn our globe: how important and how extensive this process:—“Surely,” says the interesting writer already named, “nothing short of consummate wisdom could have conceived any thing half so beautiful in design, or extensively and superlatively useful in effect!”

Not only vegetables, but also fish, and cold-blooded amphibious animals, are supposed to possess the same power, and the violent rains that frequently accompany thunder storms, have been attributed to the sudden combustion of oxygen and hydrogen gases, with the latter of which the atmosphere is supplied from every kind of animal and vegetable decay, as well as from mines, volcanoes, &c. Who, but a God, infinitely wise and merciful, would have so admirably disposed of the very refuse of nature!

Water is found in four states: in those of ice, liquidity, steam, and in composition with other bodies.

Of these, ice is the most simple, having then parted with a large portion of its caloric to the surrounding atmosphere. Divine goodness is

again displayed in the slow process of its congelation, the sad effects of too hasty transitions are avoided, and the escaping caloric happily mitigates the severity, and retards the progress of frost. Nor should it be overlooked, that while other substances become more dense in proportion as they part with their caloric, the law is reversed in the case of water, owing to the air-bubbles produced in the act of freezing.—Hence ice, instead of sinking, swims on the surface of water; had it been otherwise, one mass of ice after another, would have sunk in our lakes and rivers, till, in a severe winter, no liquidity had remained; nor could the heat of the hottest summer have thawed such channels of ice, from which must have resulted effects more direful than even imagination can conceive; but the great Architect saw all things from the beginning.

Water in its ordinary state of liquidity is 825 times heavier than atmospheric air. A pint is found to weigh rather more than a pound, a cubic foot about 62½ lbs. avoirdupois. Its chief physical properties are insipidity, transparency, want of smell and colour. Rain water approaches nearest to a state of purity, and gentle rain is found more pure than that which falls in storms. The water that washes the surface of the earth, or flows within it, is more or less encumbered with other matter, as that of the ocean and mineral waters.

In the state of vapour, it is combined with an increased portion of caloric, becomes of a gaseous form, and acquires an expansive force even beyond that of gunpowder, as appears from those volcanic eruptions, in which, there is reason to believe, the sea has communicated with the subterraneous fires. In this state it also receives a capability of supporting immense weights, abundantly manifested by the application of the steam engine. This expansive force accounts for the peculiar appearance of water in the act of boiling. The vapour being first formed at the bottom of the vessel, rises, and, in escaping, causes the ebullition, which being so common, seldom excites our curiosity. Beyond this degree, water cannot be heated in an open vessel, every at-

tempt to augment the heat serves but to accelerate the vaporization.

In combination with other bodies, as in mortar and cement, water becomes more solid than ice, parting with still more of its caloric than in the frozen state: the heat given out in the making of mortar is the escape of caloric from the water. Quick lime has so remarkable an affinity to water, that it absorbs one-fourth of its own weight of the liquid, without being moistened by the addition.—It also requires solidity in combination with various salts, many of which lose their transparency and crystalline form when deprived of it.

How numerous, then, how incalculable, are the advantages we derive from this fluid,

"That chief ingredient in Heaven's various works,
Whose flexile genius sparkles in the gem,
Grows firm in oak, and fugitive in wine."

ARMSTRONG.

While it affords one of the most useful supports of animal life, it eminently improves our health, being the great means of cleanliness and comfort. It is one of the principal agents in vegetation, and is continually employed as a solvent for numerous solids. It greatly conduces to the salubrity of our atmosphere, and, serving as a vehicle for vessels, opens a communication between the most distant regions, and thus affords a means of endearing mankind to each other, the greater part of whom, otherwise, though the children of one common parent, must be inaccessible to each other, and as they are beyond the reach of the senses, and consequently ignorant of each others' existence, could not assist in the supply of their reciprocal wants, nor exercise those exquisite sympathies which will be increasingly manifested as genuine Christianity prevails. Nor must we forget, that in the ocean it forms, as it were, a world within itself, teeming with a countless population, the contemplation of which is calculated to fill the mind with admiration, at the omnipotence of Him, who, when on earth, perfecting his merciful intentions, could walk on its impetuous billows, and bid its waves be still, or summon its finny tribes to the nets of his disciples, or cause one of its inhabitants to preserve the life of

a prophet, and another to pay the tribute money, that should show his obedience to the powers that be. From the survey of such wisdom, power, and mercy, let us learn to exercise unbounded confidence in his promise, and eagerly peruse the direct revelation of his will that we may learn what those promises are.

N. N.

REFORMATION ANECDOTES.

In the year 1377, in the reign of Richard II. a council was held in St. Paul's Church, London, for the purpose of condemning the doctrines of Wickliff. Upon the day appointed, Wickliff went thither, accompanied by the Duke of Lancaster, and Lord Percy, Earl Marshall of England.—A vast concourse of people had assembled, so that it was with difficulty and not without some tumult that he and his noble protectors could press through the crowd.—“When the Bishop of London (says Fuller,) saw, contrary to his expectations, Dr. Wickliff enter the court, supported by persons of so elevated rank, and such great authority, his malevolent passions were highly excited, and hurried away by the impetuosity of angry passion, he addressed Lord Percy in terms so haughty and insulting, that the lofty spirit of Lancaster was provoked to answer the Bishop with a tart reply. A fine dispute ensued.

Bishop Courtenay. Lord Percy, if I had known what maisteries you would have kept in the church, I would have stopt you out from coming hither.

Duke of Lancaster. He shall keep such maisteries here, though you say nay.

Lord Percy. Wickliff, sit down, for you have many things to answer to, and you need to repose yourself upon a soft seat.

Bishop Courtenay. It is unreasonable, that one cited before his ordinary should sit down during his answer. He must, and shall stand.

Duke of Lancaster. The Lord Percy his motives for Wickliff is but reasonable. And as for you, my Lord Bishop, you are grown so

proud and arrogant, I will bring down the pride not of you alone, but of all the prelacy in England.

Bishop Courtenay. Do your worst, Sir.

Duke of Lancaster. Thou bearest so brag upon thy parents [his father was Earl of Devonshire] which shall not be able to help thee, they shall have enough to do to help themselves.

Bishop Courtenay. My confidence is not in my parents, nor in any man else, but only in God, in whom I trust, by whose assistance I will be bold to speak the truth.

Duke of Lancaster. Rather than I will take these words at his hands, I would pluck the bishop by the hair out of the church.

The latter words, spoken in a low tone, were overheard by the bye-standers, and a violent commotion ensued; the Londoners took the part of Courtenay, declaring aloud, that they would oppose even with their lives any insult offered to their bishop. The tumultuous proceedings obliged the delegates to break up the court without proceeding to the examination of Wickliff."—*Fuller's Church History*, book iv. cent. xiv.

ECLIPSE OF THE SUN.

ON Tuesday morning, the 5th of the present month, there is a visible eclipse of the sun; which, in the neighbourhood of the metropolis, commences at fifty-eight minutes after five, and ends at forty-seven minutes after seven, according to apparent or solar time. The first appearance of the eclipse will be distinguished by a small notch about one third from the lower extremity of the sun in ascending on the right hand towards the top, or on that side which is next to the meridian. The greatest obscuration happens about nine minutes before seven, when the quantity of the eclipse is four digits and a half. It is, however, well known, that a solar eclipse is susceptible of some variation in duration and quantity, ac-

cording to the situation of the spectator, and that, consequently, this eclipse will not be found exactly to correspond with the above account, excepting within a short distance of London. Nevertheless, the difference in the *phase* of a solar eclipse is not generally very perceptible in places comprised within the limits of this island, unless the eclipse is either very small or very great, when the distance of a few miles may in the one case make the moon disappear from the sun's disk, and thus render the eclipse invisible; and in the instance of a great eclipse, it may render such eclipse essentially different in its character.

The present eclipse, it may be observed, is the third return of the great eclipse of 1764, according to the period of eighteen years and about eleven days—a period which was first discovered by the Chaldeans, and which was probably the first resource for the computation of eclipses, as it was found to be a period that produced a certain order of eclipses, which order seems also to be produced in every succeeding period of the same description. But the return of the solar eclipses must have been found very much to vary on account of the moon's parallax; and even the lunar eclipses would, after a long succession of years, show that the forementioned period could not afford a suitable standard for correct computation.

The quantity of the eclipse of 1764 was eleven digits and five minutes at London, and it became annular in those parts of the kingdom where the quantity was more than eleven digits, eleven minutes, and a half.—The first return of this eclipse was on the 12th of April, 1782, on which day the sun set about five digits eclipsed.—The second return was at the commencement of the 24th of April, 1800, when the eclipse was invisible, the sun being below the horizon.—The third return is on the 5th of the present month, as above stated, the new moon, or ecliptic conjunction, happening at 25 minutes and 24 seconds after seven in the morning.

It may perhaps be interesting

to state, that the next solar eclipse visible at Greenwich will, with respect to degree, make a nearer approach to the eclipse of 1764 than any one that has occurred since that period. By a computation from Delambre's *Solar Tables* and Burckhardt's *Lunar Tables*, and by assuming the polar axis of the earth at 304, and the equatorial axis at

305, it appears that the greatest obscuration at Greenwich will happen on Thursday, September the 7th, 1820, at fifty-three minutes and four seconds after one in the afternoon, when the quantity of the eclipse will be ten digits and twenty seven minutes: and the eclipse will be still greater on the eastern coasts of this island.

J. F.

Obituary.

SOME ACCOUNT

OF THE

LAST DAYS OF MR. J. TUCK,

Late Deacon of the Baptist Church,

BADCOX LANE, FROME.

MR. JOHN TUCK was born at Wells, November 30, 1751, where he constantly attended the episcopal church; but, on the removal of his friends to Frome, he left the Establishment, and united with the Dissenters, as their sentiments and mode of worship were most agreeable to his own views of divine truth. He was the subject of serious impressions at a very early period of his life, which were deepened and matured under the ministry of the late Rev. John Kingdon, by whom he was baptized, October 5, 1770, and afterwards received into the church. After occupying the station of a private member nearly twenty-two years, he was called by the unanimous voice of the church to the office of deacon; and never was a man more anxious to fill that office in a becoming manner, more solicitous for the peace and prosperity of the church, or more tenacious of its respectability and its honour.

For many months previous to the death of this eminent saint, a rapid religious improvement was evident to all his intimate friends, which, together with an increasing debility of body, induced many of them to suppose, that it would not be long before

he would take possession of the eternal inheritance, where his holy soul is now engaged in contemplating the mysteries of that redemption, which had been his favourite and constant theme on earth for half a century. He seemed to breathe the air of heaven long before he joined its society, and as he approached the verge of mortality, he became more and more indifferent to all earthly concerns: if obliged to attend a little time to business, he was out of his element; his pious soul seemed impatient to break from the earth, that it might ascend again to those divine contemplations, which engrossed and fixed all the energies of his soul.

For some months before his death, owing to the extreme thirst with which he had been long afflicted, he was accustomed to take a very early breakfast with his family. This season was exceedingly interesting to them all: they were often surprised and delighted with his conversation; it was wisdom, and kindness, and love, and piety, all blended together; he was often highly animated with his subject, and his wife and children wished almost to stop the wheels of time in their course, unwilling to close a season so truly interesting.

Coming down stairs one morning, about two months previous to his decease, he asked one of his daughters, if she thought that believers before their death were ever favoured with extraordinary manifestations of divine goodness and

love? On her replying, that she thought it very probable, in order to prepare them for the solemn and trying change that awaited them, he said, "I know not whether this be my case, or not; but I have had feelings this morning which I cannot describe." Being desired to state the nature of them, he said, that he had enjoyed an uncommon view of the character of God, in his wisdom, and love, and mercy, which produced sensations that were indescribable; and though the intense-ness of the feeling had then subsided, yet the serenity and pleasure which sat on his countenance, plainly showed that its effects still remained: it seemed as if he had made a visit to the celestial regions.

One evening, he accosted his daughter, (who was silently watching his pale and sickly countenance) rather abruptly, inquiring whether she had ever attentively read the 8th of Romans, and added, "I have been thinking of that expression, 'It is Christ that died, yea, rather, that is risen again.' The subject of the resurrection has occupied much of my attention lately, on that all my hopes depend; for if Christ be not raised, our faith is vain, we are yet in our sins." On her repeating the declaration of our Lord, "I am the resurrection and the life," &c. his feelings overpowered him, tears filled his eyes, and when able to speak, he said, "I wish you to mind that, when I die, if it should be thought worth while to preach a funeral sermon for such a poor unworthy creature as I am, this be the text, 'It is Christ that died, yea rather, that is risen again.'"

Speaking of his death one day, his daughter said to him, "Would you be willing, father, to leave us, were the message to come to call you home?" He replied, "Were I to consult my own feelings, I should wish to stay a little longer for my family, my friends, and the church; but I am perfectly resigned to the Divine will, and I leave all in the hands of infinite wisdom. When I am wanted no longer here, I hope I shall be willing to go."

Calling her to him, about three

weeks before his death, he asked her if she thought his complaint would end in death? After expressing her fears that it would, he said, "Well, my child, you must pray for me, and I will try to pray for you." She observed, that he had done that many times. "Yes," said he, "I have many times mentioned your name, and when I think that those prayers of so poor and mean a creature as I am have been answered, it seems too much to believe. O! to think that the Almighty should ever so favour me, as to call any of my children by his grace—but when I think again that any of them may be lost, it almost overwhelms me."

One of his sons, on a succeeding evening, having read to him several hymns, which evidently produced the most pleasing and tender emotions, observed, that for a good man "to live was Christ, and to die gain." "How beautiful," he replied, "has Dr. Watts described the death of Moses:

'Sweet was the journey to the sky,
The wondrous prophet try'd:
"Climb up the mount," said God,
"and die."
The prophet climb'd, and died.

Softly his fainting head he lay
Upon his Maker's breast;
His Maker kiss'd his soul away,
And laid his flesh to rest.'

His son then remarked, that Dr. Watts, when near death, said, "I am no more afraid to die, than I am of walking out of one room into another." "No," he answered, "and why should he? The souls of Watts and Griffith were fitted for heaven by close and intimate communion with Christ upon earth. I have often thought," he added, "that Dr. Watts had clearer discoveries of the glories of heaven, than any other uninspired writer; and it was no wonder: such delightful anticipations of glory were the natural result of his great and intimate fellowship with Christ. How beautiful are those lines!

'O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more controul,
The sacred pleasures of the soul.'

His son rejoined, "What renders heaven so attractive to the good man is, what Dr. Watts has so finely described in those two lines,

'There shall we see his face,
And never, never sin.'

"Yes," added his father, "the presence of Christ, and the absence of sin, constitute heaven."

While his daughter was sitting by his side one morning, he said, "Where do you think heaven is?" She answered, that no conjectures on that head could be satisfactory. "But," he replied, "it is where Christ is, and that is enough." He then said, "How can we see God? for since he is a pure spirit, we can have no idea how he is to be seen." She then repeated the sentiment of Dr. Watts: "The God shines gracious through the man." "Yes," he answered, with eager delight, "there we shall see the full blaze of the Divinity, shining through the person of Christ."

A few mornings before his death, while his daughter was serving him with his breakfast, he said to her, "Come here, my child, sit down by me; I am persuaded now that I shall not be long with you; I shall soon be taken from you; but I feel anxious for you, May the Lord bless you, and take you under his protection, and direct you, and keep you all through life; may you be comfortable and happy, a respectable and useful character; may you always cultivate a meek and peaceable disposition; always be ready to give up your own inclination, where conscience is not concerned, for the sake of peace. Try to do good; do not forget the profession you have made; maintain it with honour. May the Lord bless you, my child, and make you a blessing. Be useful in the world, and, as far as it lies in you, be useful to the church."

The last hour of this venerable and pious man was now evidently approaching; and his friends saw with unspeakable emotions that, in a little while, his spirit would be dismissed to the invisible world. On Sunday, January 25, he became worse, and was incapable of con-

versation; his nights were sleepless, but his mind was wholly occupied with divine things, as appeared from broken sentences which he uttered, of some favourite scripture passage, or of some divine hymn.

On the following day, a friend having called to see him, asked him if he knew her? "Yes," he replied, "I do; and I shall soon be with your father. I am going to dwell with Christ for ever and ever;" and presently after, with evident emotions of wonder and delight, he exclaimed, "To be with Christ! to be with Christ! I am going to Jesus!" On being asked, if his fears were gone? "Yes! yes!" he answered, "I have nothing but happiness."

His joys, however, were not uninterrupted; for soon after this, a thick gloom fell upon his mind, which induced him to doubt the reality of his religion. "I am almost afraid," he said to his daughter one morning, "that I am not a Christian; that I do not know what saving faith is." She replied, "These doubts are only the suggestions of Satan; they will last but a little while; you will not be troubled with them in the hour of death." "Will it be so?" said he, "now mind, if it proves to be as you say, I will inform you of it." Accordingly on the afternoon preceding his transition to the skies, as she was sitting on the bed-side, he took her hand between both of his, and holding them up in the attitude of prayer, with his eyes fixed upward, he said, "My poor child, all is well, all is well!" She said, "Then you are happy, father?" "O yes!" he replied, "yes! yes!" The conflict, while it lasted, was distressing; but so far was it from injuring his soul, that it gave additional glory to his victory over the powers of darkness.

Soon after this, one of his brethren in office entering his chamber, said to him, "You are almost in heaven, and will soon obtain the crown." His eyes immediately brightened with joy, and pointing upwards, he said, "Yes! yes!" and added, "These are they who came out of great tribulation." Being asked, whether he were in pain, he answered, "Yes: but in heaven there

shall be no more pain: Death has lost his sting. O come! come!" and then looking at two of his family, he said, "I would rather, I would rather go. Oh! to dwell with him!

"Millions of years my wondering eyes!"

His speech faltered—his breathing soon after became difficult, and on

the following morning he breathed out his soul into the hands of that Redeemer whom he had loved and served with so much fervour and sincerity.

"Softly his fainting head he lay
Upon his Maker's breast:
His Maker kiss'd his soul away,
And laid his flesh to rest."

Frome.

S. S.

Review.

The substance of a Funeral Sermon, occasioned by the unexpected and deeply lamented Death of her Royal Highness the Princess Charlotte of Wales; delivered in the Baptist Meeting-house, Shrewsbury. By John Palmer, Pastor. 1s. C. Hulbert, Shrewsbury.

WE understand, that one hundred and twelve sermons were published on the occasion of the death of the late lamented Princess Charlotte: how many thousands were preached, each filled with expressions of respect for the illustrious dead, it is impossible for us to estimate. That now before us, however, is inferior to none in sentiments of pure and affectionate loyalty, and in faithful and animated appeals to the heart. Our worthy friend has informed his readers, that it is not the hope of gain, the desire of popularity, or the vanity of becoming an author, that has induced the preacher, (*for the first time,*) to publish this sermon. By this prudent statement, we conjecture the author calculated his sermon would be read by those who were unacquainted with his character; as those who know him would never have suspected him of such mean and unworthy motives. From his telling his readers that it is "the first time" he has appeared in print, it may be inferred that he does not intend it shall be the last. We really think, as he has succeeded so well in his first attempt, that he should try again, and furnish his friends with others, plain, evangelical, and warm-hearted sermons.

Let the following quotation be considered as a fair specimen. The text is, 1 Peter, i. 24, 25, "For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

"If we traverse the palace, and inquire for George the Third, that royal British oak, we are informed the top is fallen into decay, and the arms, though once powerful, are no longer able to sustain the sceptre; but the venerable trunk remains, adorned with the moss of deserved esteem and affection.

"Or if we visit Claremont, that seat of royalty and conjugal felicity, and make inquiry for the lovely Charlotte, the rose-bud of England, which displayed some new beauty with every unfolding leaf, and sent forth a grateful odour beyond the confines of her native land, (for her mind was not of common texture): in her were sweetly combined an assemblage of excellencies: she was an affectionate daughter, a friend to the poor, a companion of the virtuous, a chaste virgin, the obedient and faithful wife, and the honour and example of royalty.

"This glory of the honoured man, her royal Father; this glory of the once happy man, the Prince who so willingly and honourably espoused her; this flower, admired and beloved, in which a nation gloried. If we ask for this royal flower, the answer given is, that this glory of man is fallen! A reply so unexpected—an event so awfully sudden—a report so repugnant to our feelings, we are altogether unwilling to cre-

dit' or circulate. Yet, impatient of being kept in suspense, we have ventured, with faltering tongues, to ask from whence have you received this information? and have been answered in the words of the prophet: 'By a voice of noise from the city; a voice from the temple.' What flower do you say is fallen? Are you certain it is not the convolvulus, the passion flower, or some other destined to flourish but for one short day? No; be assured, unwelcome and heart-rending as the tidings are, that it is a flower of no less worth and beauty than the lovely Charlotte, the full blown rose of England, that is fallen! and if you doubt the fact, ascertain it by the fragrance which embalms her memory.

"If we ask for the afflicted Prince Leopold, he is found bathed in tears, because the desire of his eyes hath been taken away with a stroke: he, refusing to be comforted, says, 'I will go down to my grave, mourning for' [my Charlotte and] 'my son.' Or if we make inquiry for the Prince Regent, her royal father, we may find him also absorbed in grief, mourning as for an only child, in bitterness as for his first-born."

Salvation of Sovereign Grace; a Sermon preached at the Baptist Meeting-house, Abergavenny, September 22, 1811. By Micah Thomas, of Abergavenny. Button, Paternoster-row. 1s.

THOUGH it is several years since this sermon was published, yet the importance of the subject, and the respectability of the preacher, claim for it a brief notice in the Review Department of our Work. Preached for the purpose of correcting misrepresentations, which had been "diligently and widely circulated," respecting the author's sentiments on the doctrines of grace, it may be viewed as a detailed confession of faith; and we may venture to add, a luminous statement of the Calvinistic system. We blush for the understanding (or rather the want of it,) of such persons who could hear such a minister, and yet question whether he was of orthodox sentiments! In showing the operation of grace in the salvation of all true believers, the author considers it as it appears—"In the eternal purposes of God respecting them—in their redemption by Christ—in the

operation of the Spirit upon their hearts—in the ultimate glorification of their souls and bodies in heaven."

Considering Mr. Thomas as placed at the head of an Academical Institution, we see abundant cause for thankfulness, that the young ministers committed to his care, will enjoy the instructions of such an evangelical tutor; and that our churches in the Principality are likely to be supplied with men of correct theological sentiments; so important to the conversion of sinners, the edification of believers, and the perpetuity of "the faith once delivered to the saints."

Pædobaptismal Regeneration Examined; in a Series of Letters to the Rev. Henry Comyn, Curate of Boldre, in the New Forest; being a Reply to his Treatise upon that subject. By William Giles. pp. 53. Button, London. 1s.

THAT an infant by being sprinkled on the face is a partaker of "the inward spiritual grace" of baptism, is a proposition so absurd, that none of our readers will admit it for a moment; and it is probable many of them will wonder, that any minister should assert and endeavour to prove it; and almost equally so, that it should have been thought necessary to write eight letters to expose such an attempt. Many, however, are the grave and learned clerks, who have contended for this fatal error: proving, (as we think,) that it is the doctrine of the Common Prayer Book; but not that it is a *scriptural* sentiment; and as there are always people who do not "search the scriptures" as the standard of truth, it becomes an important duty to refer them "to the law, and to the testimony," for the refutation of opinions, which, if believed, are of the most dangerous tendency to the souls of men.

Mr. Giles felt himself called upon, from a pamphlet of Mr. Comyn being circulated among some of the people of his charge, to publish these letters, "to check, as much as possible, the spread of doctrines, which he considered erroneous." He has also stated pretty fully his objections to Infant-baptism, as well

as to what he calls "Pædobaptismal Regeneration." We think he is entitled to the thanks of the Christian public for the talents and temper which he has displayed in conducting this controversy, and we cordially recommend the pamphlet to the attention of our readers.

The Scriptural Unity of the Churches of Christ illustrated and recommended. A Sermon by Ralph Wardlaw, of Glasgow.

ERROR is multiform, truth uniform. If all persons, therefore, fully embraced the latter, and adhered closely to it, there would be no divisions, no contentions, no sects and parties. This state of things is very desirable; but it cannot be expected, since perhaps no two men think exactly alike upon all subjects. Mutual forbearance is hereby rendered necessary, but the unity of real Christians is not destroyed: they are all one in Christ Jesus, and constitute the invisible church.

The unity for which Mr. Wardlaw pleads in this excellent discourse, is not so much the union of individuals, as of those societies which, from similarity of views with regard to the doctrine of Christ, and the government instituted by him for his subjects, acknowledge one another in the relation of sister churches.

That this unity subsisted among the apostolic churches, Mr. Wardlaw proves from the general current of the New Testament—from their mutual salutations—from their messengers to, and their intercourse with, each other—from their mutual liberality for the relief of the poor—and from their mutual admission of members to church fellowship.

Mr. Wardlaw is an independent, and his sermon was preached at the fifth annual meeting of the Congregational Union for Scotland, that is, of the congregational churches there.

"The Congregational Union," says Mr. W. "has not the remotest connection with the government or discipline. Its committee are merely the 'Saul and Barnabas,' through

whose hands the liberality of the brethren is transmitted to the elders of those churches that are in need: or, if you will, they are the 'messengers of the churches,' confidentially intrusted with their bounty; only with this necessary addition, that they adjust the proportions of it required by different cases, as well as take the charge of its safe conveyance.—The annual meetings of the Union are held publicly, before multitudes of assembled brethren. Nothing relative to the internal management of the churches is even mentioned, or alluded to. Were the slightest approach, indeed, ever to be made to any thing of this kind, all consistent Independents should combine to put it down: I should be amongst the first, in these circumstances, to vote for its abolition. And, indeed, nothing could be more easily effected. The churches have only to withhold their contributions, and the Congregational Union is no more."

One benefit arising from these contributions is, that ministers are enabled to devote a considerable part of their time to itinerant labours. The Annual Reports, quotations from which are given in a note, abound with striking, and very affecting proofs of the great good which has, by means of them, been done in this way.

It will probably give pleasure to those of our brethren who are advocates for strict communion, to find it to be the opinion of so very judicious a divine as Mr. Wardlaw, that the union of Baptists and Pædobaptists in one church is inexpedient. According to their views of duty it is impossible: but whether it be thought impossible, or only inexpedient, the practical result will be nearly the same.

The modern advocates for free communion censure what has been the general practice among Pædobaptists, as much as they do that of the Baptists who are maintainers of strict communion. But we do not know whether they themselves, after all, may not be considered as strict communionists likewise. For they will not unite at the episcopalian altar with their episcopalian bre-

thren, whom they nevertheless love as Christians. It would not be to the purpose for them to reply, that they are willing to unite with them in a dissenting chapel; for with this condition an episcopalian cannot conscientiously comply. They refuse to unite with them as Christians, but require them previously to become Dissenters. What do the advocates for strict communion among the Baptists do more? They say to their Pædobaptist brethren, We love you as Christians, but we cannot admit you to the Lord's-table until you have been baptized, which, according to our views, is a necessary prerequisite.

We conceive it to be very possible for a strict communion Baptist to be of a Catholic spirit, and to love all the true disciples of Jesus Christ of whatever denomination; and also for a Pædobaptist, however zealous he may be for free communion, to cherish a spirit of petty triumph on account of imaginary victories: such a spirit as this is not a Catholic, but a sectarian spirit, whether it be found among Baptists or Pædobaptists, among Episcopalians or Dissenters. We therefore, with the apostle, exhort all Christians to "love as brethren; to be pitiful, to be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing. Beloved, let us love one another; for love is of God." It is almost impossible for a Christian not to be of a party: but it is one thing to be of a party, and another thing to cherish a party spirit. If a party spirit is cherished, and love to Christians of other denominations is neglected, "these things ought not so to be."

Letters addressed to a young Clergyman, illustrative of his Clerical Duties in these Times of Innovation and Schism: with an Appendix, containing an Account of a recent Attempt to institute an Auxiliary to the British and Foreign Bible Society in the Parish of Midhurst. By Richard Lloyd, Vicar of St. Dunstan's, &c.

It is truly affecting that the establishment of the Bible Society should

have excited so much opposition from clergymen of any description, much more so when those who have been considered evangelical, are found serving under the banners of its enemies. We understand, that the author of this pamphlet has imitated the worst part of the worst man's conduct towards his former friends: he has "eaten their bread, and lifted up his heel against them." But the circumstance that Dissenters are united with Churchmen in circulating Bibles alone, is such a full proof of "innovation and schism," that he can see nothing but dangers surrounding the church as by law established. We do not complain of his eulogizing his own church, though we do not believe the truth of his statement. It is, however, ungenerous, that he gives a hint to the civil magistrates to use their power to crush dissenters. We are ready to say, "Why what evil have we done?"

"Our Ecclesiastical Establishment," says he, "ought to be held in high veneration, being founded in the truth and importance of the Christian religion, and its union with the State is, consequently, a subject not only of political expediency, but of moral obligation. Our civil governors are not left at liberty to be neutral upon this great and momentous subject. They are not, at the peril of their souls, to withdraw from Christianity their countenance and support; and to consign it over, with an infidel indifference, to its own native and independent operations." Page 39.

It is really amusing to hear the boastings of benediced clergymen respecting their "holy religion," intending by this phrase not the church of Christ, but the church of England. But it is not so easy to understand what they intend by such phrasology: surely they cannot mean, that the members of the Established Church are more circum-spect in their general conduct than those who dissent from it: nor even that the dignitaries are all influenced by the genius of Christianity in the use they make of their extensive patronage. Who that has common sense will believe the following description;—

"As our holy religion, which is founded upon the authority of Christ, and has the *exclusive* signature of heaven upon it, is, through the Divine mercy, the *established* religion of the kingdom; and as this, our Ecclesiastical Establishment, is the grand depository and guardian of the Protestant faith in these days of innovation and peril, it surely becomes a serious dereliction of duty to secede from our apostolical church upon light and circumstantial reasons, or to wound her authority by any species of irregularity in your own conduct, or by giving any countenance to it in others."

This gentleman, notwithstanding, professes respect for conscientious dissenters! but this appears rather for the purpose of wounding churchmen who are friends of the Bible Society the more severely! He must, however, excuse us, if we do not express any particular gratitude for his *great condescension!* We think we see the cloven foot, though covered with the cloak of apparent kindness. Is it not insidious when he says of dissenters, that "as a collective body, they cannot be viewed as good members of the community?" What does Mr. Lloyd mean by this? Will he state in what sense it is that they are not good members of the community? Will he undertake to prove, that they are inferior to churchmen in loyalty—in patriotism—in benevolence—in zeal? He knows he cannot do this. Then why insinuate it? We respectfully recommend to his serious consideration, that precept which is so often repeated in the services of his apostolic church—"Thou shalt not bear false witness against thy neighbour!" We do not hesitate to affirm, that had Mr. Lloyd fully considered this divine command, and acted upon its spirit, he would have been prevented from giving advice, which, if any young clergyman should take, will most certainly be hazardous to his usefulness and happiness here, and his salvation hereafter.

The Insane World.

THE particular point this book was intended to illustrate, is thus represented by the author:—"A gentleman visited Bedlam, and af-

ter passing through several wards, fell into conversation with one of the patients, who talked so reasonably, that he was much surprised, and could not forbear asking, 'How is it, Sir, that I find here a person so perfectly rational, and intelligent?' 'O Sir,' replied the patient, 'I will explain that; the world are all gone mad, and finding us few the only people in their senses, have shut us up here together.'" Our author will have it, that the people of this world, at least many of them, are mad; and he has written this work to shew its truth. How to give an account of a publication on such a subject we find very difficult, and we shall do little more than recommend our readers to purchase and read it for themselves. As there is but little method in real madness, and this volume has been too successful in proving, that there are more insane people at large than has been generally thought, no great method can be expected in the work, nor in our remarks upon it. We are treated with representations of the busy tribes who visit the Bank of England, of apothecaries and attorneys, the business of elections, of the wisdom of early rising, the vices of the great, on the evil of theatres, the effects of a town life of pleasure on a young person, the objection of insolent and selfish minds to the prevailing religious and benevolent societies of this age, the solid answers which may be made to them all, &c. &c.; for, really, we have not room for notice of half the subjects here introduced. We recommend this work, without approving of all its sentiments and representations, as useful and amusing.

The Prospect of Faith in a dying Hour; A Sermon preached at Hebden-Bridge, near Halifax, on occasion of the Decease of the Rev. John Fawcett, D. D. By William Steadman, D D.

THIS discourse, the text of which is taken from Gen. xlviii. 21, "And Israel said unto Joseph, behold I die, but God shall be with you," contains a general and interesting view of the patriarch's life.

The preacher regards his text as furnishing two general subjects—Jacob's apprehensions of himself, "behold I die"—and his prospects respecting those he leaves behind him, "God shall be with you."—The reasons why a righteous and gracious God inflicts death on pious men are here stated, with much truth, propriety, and force.

The application of the sermon is in a strain of urgent and popular eloquence, and must have made a very powerful impression; as a justification of this remark, and a specimen of the spirit and style of the whole, we will select a passage from it:—"Would to God I could press this subject on all this large congregation, upon those within, and upon those without this place of worship; upon the young, the old, the middle aged; and that with the earnestness its importance demands! You must die! yes, you must die; every one of you must die. No one of you can say how soon he must die.—Within a few years, a large portion of this assembly must die; within a few months, within a few days, some will most probably die; yea, within a few hours, it is possible some may die! Who, then, would put off the consideration of this subject for one hour? or who would rest for one hour in a state of uncertainty, on a subject of such infinite moment?"—When the affected, gaudy, theatrical, selfish, we are almost ready to say, impious orators, which such multitudes admire in this trifling age, have retired from the stage to be applauded no more, the effects of such preaching as this will abide, and such faithful men be had in everlasting remembrance. Dr. Fawcett, whose death is here so well improved, was a man of the highest excellence, his theological sentiments were very accurate, and his example, as well as his ministry, must have been extensively useful. We particularly recommend to those who preach, and to all hearers of the gospel, the account which Dr. Steadman has given of the judicious and useful way in which his departed friend communicated the truth of God.

The Reasonableness of Protestantism; a Sermon, preached to the Congregation of Protestant Dissenters, Harlow, on Thursday, December 25, 1817, and designed to commemorate the Tri-centenary of the Reformation. By T. Finch.

THIS is, on the whole, a respectable Sermon, adapted to do good; especially to young persons, and those who have not leisure to consult larger works on the same subject.—The text is taken from Rom. xiv. 4, 5. The author gives us a general review of the events of the Reformation, accomplished by Luther and his brethren, in patience and tribulation, which follows a brief representation of the use and progress of the errors and corruption which rendered that reformation necessary. We are aware, that the limits of a sermon would not allow of more than a very general reference to subjects so extensive; but does not this prove, that in such a composition, nothing of the kind should have been attempted? In the 16th page, Elizabeth is ranked with pious Edward, as a zealous promoter of Protestantism. We are surprised that any Dissenter, who was acquainted with the manner in which she treated the Puritans, Penry, Greenwood, and hundreds besides, should say any thing in praise of Elizabeth!!

The citation from Chillingworth which our author has made, is worth more than the price of the whole discourse, to those who have it not in their possession in other places. In the style of this sermon there is nothing vulgar, nor rugged, but it is verbose, and loose, and the writer strides on, without stopping long enough sufficiently to examine what he relates. We very highly commend his representation of the importance and necessity of free enquiry.

The Desire of the Nation taken away with a Stroke; a Sermon occasioned by the Death of her Royal Highness the Princess Charlotte of Wales, preached at the Baptist Meeting House, Ely Place, Wisbeach. By I. Jarrom.

THIS discourse, it is said, was published by request; and, if all had complied who received such intimations of the wishes of their friends, the printers would have had, for the

time at least, more work than they could have well accomplished.— This, however, is a pretty good sermon, and its tendency is to do good. It is more distinguished by dexterity in the introduction of passages of Scripture, than original remark or impassioned eloquence.

A Caution to Youth; being a brief Account of the Character of George Biggs, of Elson, near Gosport, aged 19 years, who was executed at Winchester, for robbing his Master, on Saturday, March 21, 1818.

AMONG the most useful members of the community, are those writers who are seizing opportunities to illustrate the two most interesting propositions in all the records of inspired truth: viz. "That the wages of sin are death;" and, "That the gift of God is eternal life, through Jesus Christ our Lord." The history of George Biggs is an awful proof of the former. How awful, that a youth of 19 should die by the hand of the public executioner!

The writer of this Sunday school tract remarks, respecting G. Biggs, "This is the first instance which has come to the knowledge of the writer, of any one who had received the advantages of a Sunday-school tuition being brought to an ignominious death!" We set over against this another note, of a very pleasing character, viz. "Among the teachers of one Sunday-school in this neighbourhood, [Portsea] nearly 100 have joined a Christian church." We warmly recommend this little work to Sunday-school teachers.

LITERARY INTELLIGENCE.

Just Published,

A Letter on Free Communion, from a Pastor to the People of his Charge; containing a concise View of the Argument. By F. A. Cox, A. M.

A Free Enquiry into the Practice of Infant Baptism. By J. Hall, of Northampton.

The Converted Arabs; a poetical Fragment. By Joseph Dear.

The Works of the Rev. H. Scougal, A. M. S. T. P. containing The Life of God in the Soul of Man; with Nine other Discourses on important Subjects To which is added; a Sermon preached at the Author's Funeral, by George

Gairden, D. D.; and a Preface, by Bishop Burnet.

Aspin's Universal History, Part. IX. Green's Universal Herbal, Part VIII.—

Juvenilia; or Specimens of the Early Efforts, as a Preacher, of the late Rev. C. Buck; to which are subjoined, Miscellaneous Remarks, and an Obituary of his Daughter. Edited by J. Styles, D. D.

Letters addressed to the Hebrew Nation. By the Right Honourable Earl Crawford and Lindsey.

In the Press.

Letters on Strict Communion; addressed to a young Minister of the Gospel, in Reply to Mr. Cox. Joseph Ivimey.

The Second Edition of the Rev. R. Hall's Reply to the Rev. J. Kinghorn.

A new Edition of President Edwards' Life of David Brainerd.

The Apostacy of the Church of Rome, and the Identity of the Papal Power with the Man of Sin and Son of Perdition of St. Paul's Prophecy, in the Second Epistle to the Thessalonians, proved from the Testimony of Scripture and History. By William Cuninghame, Esq. Author of a Dissertation on the Seals and Trumpets of the Apocalypse, and the Prophetical Period of 1260 Years.

A Ready Reply to an Irish Enquiry; or a convincing and conclusive Confutation of Calvinism. To which is subjoined, Ieropaideia, or the true Method of teaching the Clergy of the Established Church; being a wholesome Theological Cathartic to purge the Church of the Predestinarian Pestilence. By a Clergyman of the Church of England.

An Essay on the best Means to promote the Spread of Divine Truth in the unenlightened Villages of Great Britain. By J. Thornton, Billericay.

Memoirs of Richard Morris, late Pastor of the Baptist Church, Amersham, Bucks. Compiled by B. Godwin.

An Inquiry into the Times that shall be Fulfilled at Antichrist's Fall, the Church's Blessedness in her Millennial Rest, the Signs that this happy Season is at Hand, the Prophetic Numbers contained in the 1335 Days, and the Christian's Duty at this interesting Crisis: In Five Discourses, from Mark i. 15. "The Time is fulfilled, and the Kingdom of God is at Hand: repent ye, and believe the Gospel." By Archibald Mason.

A Poem; occasioned by the Cessation of Public Mourning for her Royal Highness Princess Charlotte Augusta; together with Sonnets and other Productions. By Mrs. B. Hooper.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Interesting Letter from Messrs. Carey, Marshman, and Ward, to the U. S. Baptist Board of Missions, dated Serampore, June 25, 1816, to one of the Editors of the American Baptist Magazine.

DEAR BRETHREN,

WE have seen, with peculiar joy, the attention of our dear brethren throughout the whole continent of America, excited to the state of the heathen, who have indeed been given, in the Divine covenant, to the Redeemer, for an everlasting possession. The indifference formerly felt respecting the extension of that kingdom, which is the subject of all prophecy, of all dispensations, and for the universal spread of which the world itself is kept in existence, is a reflection which ought to cover every one, whose song is "Crown him Lord of all," with confusion of face. We were too long absorbed in the affairs of individual societies, when all the prophecies, and all the promises, as well as attachment to Him who is to be called "the God of the whole earth," should have led our devotions to the salvation of the whole world, and filled our contemplations with the delightful scenes on which the mind of ISAIAH dwelt with so much rapture.

We rejoice to see the American churches making this a common cause, and that means have been taken to unite all their energies in the hands of so respectable a body of pious ministers, &c. We now send our congratulations and most fervent wishes for the success of your efforts. May many thousand souls, each more precious than the whole material system, recovered to a state of endless blessedness, be your certain, ample, and imperishable reward.

Should Divine Providence give you favour in the eyes of the Burman government, as we hope it will, that empire stands in great and pressing need of many more missionaries; and we would recommend you to send, as soon as possible, to other places, as to Siam, Bassam, Ummurapore, Ava, Martaban, &c. By thus confining your present efforts to this empire, the languages of which have, no doubt, a strong affinity, your agents will form a united phalanx. Having an immense people of the same

manners, prejudices, religion, and government, as their object; and being near each other, and engaged in the same country, the experience and acquirements of each will come into the common stock, and bear an ample interest. They will be able mutually to give solid and matured advice; and in cases of removal by death, to supply the loss of those gone to receive their great reward. We would strongly recommend, that one or more, who may hereafter come out, obtain a competent knowledge of medicine. Perhaps missions in no Eastern country need so much all the wisdom, and advice, and mutual help, which missionaries can supply to each other, as, from the despotic and capricious character of its government, that in the Burman empire does.

The attempts of our Society in this empire, have ended in the transfer of the mission to brother Judson, and those from you who may join him; brother Felix Carey, our last missionary at Rangoon, having gone into the service of his Burman majesty. Something, however, has been done. A mission-house has been built; the language has been opened; a grammar printed; materials for a dictionary formed; a small part of the New Testament printed, and a number of copies put into the hands of the natives.

We know not what your immediate expectations are relative to the Burman empire; but we hope your views are not confined to the immediate conversion of the natives, by the preaching of the Word. Could a church of converted natives be obtained at Rangoon, it might exist for a while, and be scattered, or perish for want of additions. From all we have seen hitherto, we are ready to think, that the dispensations of Providence point to labours that may operate, indeed, more slowly on the population, but more effectually in the end; as knowledge, once put into fermentation, will not only influence the part where it is first deposited, but leaven the whole lump. The slow progress of conversion in such a mode of teaching the nations, may not be so encouraging, and may require, in all, more faith and patience; but it appears to have been the process of things, in the progress of the reformation during the reigns of Henry,

Edward, Elizabeth, James, and Charles. And should the work of evangelizing India be thus slow and silently progressive, which, however, considering the age of the world, is not, perhaps, very likely, still the grand result will amply recompense us, and you, for all our toils. We are sure to take the fortress, if we can but persuade ourselves to sit down long enough before it: "We shall reap if we faint not."

And then, very dear brethren, when it shall be said of the seat of our labours, the infamous swinging-post is no longer erected; the widow burns no more on the funeral pile; the obscene dances and songs are seen and heard no more; the gods are thrown to the moles and to the bats, and Jesus is known as the God of the whole land; the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness; the temples are forsaken; the crowds say, Let us go up to the house of the Lord, and he shall teach us of his ways, and we will walk in his statutes; the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages, but they come at once "to Him who can save to the uttermost;" the sick and the dying are no more dragged to the Ganges, but look to the Lamb of God, and commit their souls into his faithful hands; the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified; the public morals are improved; the language of Canaan is learnt; benevolent societies are formed; civilization and salvation walk arm in arm together; the desert blossoms; the earth yields her increase; angels and glorified spirits hover with joy over India, and carry ten thousand messages of love from the Lamb in the midst of the throne; and redeemed souls from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the redeemed "unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory;"—when this grand result of the labours of God's servants in India shall be realized, shall we then think that we have laboured in vain, and spent our strength for naught?—Surely not. Well, the decree is gone forth! "My word shall prosper in the thing whereunto I sent it."

We shall be glad to render you, and our brethren in the Burman empire, every assistance in our power. We have always met the drafts of brother Judson, and have sent repeated supplies,

various articles of food, &c. to meet the wants of our dear brother and sister there.

Hoping to hear from you by every opportunity, we are, very dear brethren,

Your affectionate brethren and fellow-labourers in the kingdom of Christ,

W. CAREY,

J. MARSHMAN,

W. WARD.

Extract of another Letter from Dr. Carey, dated December 6, 1816.

I AM now recovering from a severe bilious fever, which brought me to the brink of the grave; and am still so weak as to be scarcely able to write. The Lord has had mercy on me, and I am enabled now again to engage in my beloved work, though close application is absolutely forbidden by the physicians. Yours, my dear brother, is the land of wonders. The great things which God, by his Spirit, is doing in the United States, are truly astonishing, and call at once for the most grateful praises, and the most entire confidence in all his gracious promises.

Among these things must be reckoned the missionary exertions now making; and the Peace Society lately established at New York, and other places; a society with whose object my heart most cordially coincides, and which must, through the Divine assistance, which will assuredly be granted, be finally successful in the accomplishment of its ultimate object.

To me it is a matter of much joy, that the churches in Kentucky, and other parts, insist on a mission to the West. The American Indians are undoubtedly committed exclusively to the American churches; and I trust the work of publishing the gospel to them, setting up schools for their instruction, translating the Word of God into their languages, and other things necessary to their faith, civilization, and comfort, will be engaged in with eagerness, and persevered in with tenacity, till the great object be accomplished.—Faith cometh by hearing, and hearing by the Word.

We live in a land where every thing around us tends to freeze the warmest affections of the mind; and yet very much good has been done: many have been converted under the Word. There are many churches in India, and every year brings a considerable increase of labourers in the cause of God. Yet all that has been done seems lost in the

vast population who fear not God; and though our brethren, and even churches, are scattered all over India, yet a person, unacquainted with their local situations, might travel over India, and hear very little of them.

One favourable circumstance in this country is, the very general attention that has lately been felt by most classes of Europeans, to the establishing of schools for the education of the children of the natives. We have a good number of these schools belonging to the mission, and many are established by others, which promise to be of great utility. Brother Marshman has just drawn up a plan for these schools, which I think an excellent one. Upon that plan they may be extended to every part of India, if funds can be obtained, and ensure instruction in reading, writing, grammar, geography, astronomy, general philosophy, and morals, for the trifling sum of three rupees a year for each lad thus instructed. This plan includes a vigorous superintendence of the schools, which, in every practicable instance, will be performed by pious men, who will thereby have innumerable opportunities afforded them of recommending to the children, and the inhabitants of the villages and towns where the schools are situated, the gospel of the grace of God.

Extract of a Letter from Mr. W. H. Angas, at Brussels, to a Friend in London.

THOUGH in a foreign land, we are not altogether without the gospel. It is preached here every Sabbath, alternately in French and German, by a pious clergyman of the Lutheran church, and whose ministry on his French sabbaths I attend regularly, and also Mr. Tracy, who preaches to about sixty English hearers in the Dutch church every sabbath. The state of religion, in other respects, is truly deplorable. There are about sixteen churches and chapels of the Roman Catholic persuasion; and there is but one church here in which any thing like the gospel is preached. There are but few of even the middling classes of society, especially among the females, who are able to read: this clearly accounts for the difficulty experienced by many persons to get the sacred scriptures into circulation. On one occasion I lately read the parable of the ten virgins to the servant of the house where I lodge, out of the French Testament, and although she had attended mass for nearly thirty years, she

really knew not whether I had been reading sacred or profane history; but in the fulness of time the light of the gospel will chase away this awful ignorance. May the Lord arise and shine, that the thick cloud of darkness, which now covers the minds of multitudes, may be dissipated. Let us pray for it; let us long for it; let us live for it: and, if called, let us die for it!

Extract of a Letter from Mr. John Lawson, dated Calcutta, Oct. 6, 1817.

At present an epidemic disease is ravaging the whole country. The natives are dying by hundreds and thousands. I heard last week, that a friend of ours, in the interior of the country, had stated in a letter, that in his neighbourhood, within the compass of a small district, as many as nineteen thousand persons had died in two days. Whole villages are deserted, the poor inhabitants thinking they shall be safer in some other place, but every place seems to be alike. The disease is a bowel complaint, (*cholera morbis*), which generally carries the patient off in twenty-four hours, sometimes in two or three hours. I mention all this to show you what a dangerous country we live in, and how it becomes us to be always ready for death.

Mr. Lawson adds, the cause is attributed to the extreme wetness of the season.

Extract of a Letter received from a Friend in Liverpool.

A FEW weeks since, at Mr. Fisher's conversation meeting, when I entered the room, there were present four sailors. I listened with attention to one of them, who was giving an account of the missionaries at Calcutta. He had breakfasted with Dr. Carey and others, and had the pleasure of conversing with those valuable men, of whom we have so often heard. He was highly gratified in witnessing the wonderful works of God in a foreign land. When the other three sailors left Calcutta, they were the servants of sin and Satan; but through the pious conversation of this man, they were brought to see the evil of their way, and induced to forsake and abhor it. They likewise gave an account of their being enlightened to behold the loveliness of true religion. There is another young man, who is now ill, that was brought to embrace the truth at the same time, which makes four persons in one ship, that appear to have been turned to God by the instrumentality of this one sailor.

Domestic Religious Intelligence.

BAPTIST ITINERANT AND BRITISH MISSIONARY SOCIETY.

THIS Society employs an itinerant, Mr. Jeffery, in the Islands of Scilly. Mr. Upton has published a small tract, entitled, "Authentic and interesting Intelligence from the Islands of Scilly, respecting the Establishment of Sunday Schools, and the Preaching of the Gospel on those Islands."

From this tract we find, that these islands are the same as the "Capitrides" spoken of by Strabo, and other ancient historians, and were a source of wealth to the Greeks and Phœnicians long before Britain "was reckoned among the nations." The inhabitants have always been noted as a "healthy hardy race of men;" but till within the last three years, they have been almost entirely destitute of the means of civil, moral, or religious instruction. It appears that, through the Divine blessing on the indefatigable labours of Mr. Jeffery, Sunday schools have been formed in each of the five Off Islands, viz. St. Agnes, St. Martin's, Bryer, Sampson, and Tresco; which are all in a flourishing state; and he has reason to believe, that the word preached by him has proved the power of God to the salvation of many souls. This mission has hitherto been chiefly supported by a fund raised for that purpose, which accounts for the separate publication of this correspondence, of which some future numbers may be expected.

Affixed to this number, is an account of a society, lately formed in Mr. Upton's congregation, in aid of the society, in the prosperity of which we greatly rejoice. Auxiliaries have been formed for this institution in the congregations of Messrs. Chin, of Walworth; Hutchings, of Unicorn-yard; and Edwards, of Wild street.

The Walworth Auxiliary has remitted to the Treasurer of the Parent Institution since Midsummer last, nearly £100! The following sums have also been received from Bath, per Opie Smith, Esq. (who has also kindly pledged himself to exert his influence in collecting and promoting the formation of auxiliaries to this society.)

	£	s.	d.	£	s.	d.
Mr. Weare, of Ashton	10	10	0			
Mr. Hodges, ditto	5	5	0			
Ditto ... ditto, (annual)				1	1	0
Mr. Chandler's Collection	2	10	0			
Mr. B.	0	14	0			
				18	19	0
Opie Smith, Esq. (annual)				10	0	0
				30	0	0

John Deacon, Esq. (Birmingham,) Donation 20 0 0

* * * A warm friend to this cause (of another denomination) has offered a donation of 105*l.* on condition that auxiliary societies be formed in a majority of the Baptist churches in the metropolis, during the current year, which ends in June!! May we not hope, that such examples will provoke very many to similar exertion in this work of the Lord! that the re-action of missionary zeal for foreign undertakings will be felt in all the borders of our native land—that those who are perishing for lack of knowledge in England, and its adjacent islands, may not have reason to exclaim amidst the bitter pains of eternal death, "had we lived in Africa or India, both the gospel and the preachers of it had been sent to us ere now."

LOUGHBOROUGH AUXILIARY BAPTIST ITINERANT SOCIETY.

A BAPTIST Itinerant Society, for the counties of Derby, Nottingham, and Lincoln, has been formed at Loughborough, October 15, 1817. The following Rules are adopted for its government:

I. That the objects of this Society are to afford assistance to poor and declining churches, and to introduce the preaching of the gospel into places where there is a want of evangelical instruction.

II. That every annual subscriber of half-a-guinea, be considered a member of the Society, and entitled to vote at its meetings.

III. That a quarterly meeting of the Society shall be held at such place as the preceding meeting shall judge most convenient.

At this meeting it was resolved,

1. That Mr. Edward Bardsley, of Nottingham, be appointed Treasurer for the

ensuing year; and that Messrs. Nichols, of Collingham; Birt, of Derby; and Jarman, of Nottingham, be appointed Secretaries of the Society.

2. That the next meeting of the Society be held at Derby, on Wednesday the 7th of January, 1818.

ASSOCIATION.

BEDFORDSHIRE.

THE second annual association of the Baptist churches in Bedfordshire, was held on Wednesday the 20th of April, 1817, at Ridgmount, Bedfordshire. Met at half after 10, A. M. Mr. Brown, of Keysoe, read appropriate scriptures, and prayed; Mr. Knight, of Little Staughton, preached, from Zechariah, xiv. 6, 7; and Mr. Upton, from London, preached from Isaiah, li. 3; Mr. Wake, of Leighton, concluded in prayer. Met at three o'clock, P. M. Mr. Such, of Steventon, began in prayer; appointed Mr. Keely, of Ridgmount, Moderator; read the letters from the different churches; transacted the business of the Association Fund; read the Circular Letter prepared by Mr. Wake, approved, and ordered to be printed. Appointed the next Association to be held at Steventon, on the second Wednesday in May, 1818. To preach, Messrs. Wake and Keely. The subject for the next Circular Letter, "The influence of regular scriptural discipline upon the internal prosperity of the churches." Mr. Knight is requested to draw it up. Met at six o'clock in the evening. Mr. Harris, of Cranfield, prayed; Mr. Peacock, of Rushden, preached, from Matt. xvi. 26, last clause; Mr. Such concluded the services of the day in prayer. The meeting was well attended, and we hope it was a time of refreshing from the presence of the Lord.

Collected at the doors, for the Baptist Mission in the East, 8*l*. 18*s*.

ORDINATIONS.

FOLKSTONE.

On Thursday, Nov. 27, 1817, Mr. John Clark, late of Stepney Academy, was ordained over the Baptist church, Mill Bay, Folkstone, Kent. Mr. Marlett, of Deal, commenced by reading 1 Tim. iii. and praying. Mr. Giles, of Eythorne, described the nature of the service, selecting as a motto, Eph. v. 27, and put the usual questions to the church and to the minister. Mr. Broady, of Ashford, prayed the ordination prayer. Dr. New-

man delivered the charge from 2 Tim. iv. 27; Mr. Noyes, of Folkstone, concluded this part of the service with prayer.— Dr. Newman introduced the evening service by reading 1 Cor. xii. and praying; Mr. Crump, of St. Peter's, delivered a very salutary address to the church from Phil. ii. 14; Mr. Marsh, of Hythe, concluded the solemnities of the day with prayer; and, we believe, there were but few throughout the day, who could not say with the disciples on the summit of Tabor, "Lord, it is good for us to be here."

NEWARK UPON TRENT.

On Thursday, November 6, 1817, the Rev. William Perkins, late a student at Bradford, was set apart to the pastoral office, over the church of Christ, at Newark upon Trent, Nottinghamshire. Mr. Coles began the service by reading the scriptures and prayer. The Rev. Mr. Davis, of Lincoln, explained the nature of a gospel church, asked the usual questions, and received Mr. Perkins' confession of faith. The Rev. William Nichols, of Collingham, prayed the ordination prayer, with the laying on of hands. The Rev. Dr. Steadman, of Bradford, gave the charge, from the 1 Tim. vi. 11. The Rev. Mr. Jarman, of Nottingham, addressed the church, from 1 Thess. v. 12, 13, and concluded with prayer. The service was peculiarly solemn and interesting, and the impressions made, we trust, will not soon be forgotten.

HUNMANBY.

On March 24, 1818, Mr. Hithersay was ordained over the church at Hunmanby. Mr. Normanton, of Driffield, read suitable portions of scripture, and prayed. Mr. Beard, of Scarborough, delivered the introductory discourse, and asked the usual questions. Mr. Hayne, of Scarborough, prayed the ordination prayer. Mr. Harness, of Bridlington, gave the charge, from 1 Tim. iv. 16. Mr. Capps, the independent minister of Muston, concluded with prayer. In the afternoon, Mr. Wood, the independent minister of Bridlington, prayed; Mr. Normanton, of Driffield, gave the charge to the people, from Deut. iii. 28. Mr. Harness concluded with prayer. Mr. Sykes, of Scarborough, read the hymns, and preached in the evening, from Ps. xcix. 3. The place was crowded every time; and, it is hoped, that the effect produced will prove what many have since said, that Hunmanby never witnessed such an interesting opportunity.

IMPOSTORS.

THE alarming increase of religious impostors should operate as a reason why persons should exercise great caution in assisting Cases for building and repairing meeting-houses, unless the characters of the ministers collecting be properly attested, as well as the goodness of the Case. We are desired to enter the following CAUTION, which will, perhaps, lead some of our readers to wonder, that the church at Merthyr Tydfill should not exercise more circumspection in selecting persons to collect for their debt.

“The particular Baptist church at Merthyr Tydfill hereby give Notice, that Mr. W. Jones, (a person of about twenty-four years of age, black hair, dark eyes, thick lips, a little marked with the small-pox, stout built, and rather bow-legged,) is no longer authorized to receive the contributions of the public in their behalf; and that should any regularly ordained, and well-known minister in the connection, meet with him, he has authority from the above church to demand the case and the money from him, and transmit them to the Rev. David Sanders, Merthyr Tydfill, Glamorganshire.” (Signed)

J. EVANS, Deacon.

There is another person travelling in the north, who has possession of two cases belonging to the churches of Thornhill and Meltham. A respectable correspondent says, “If he should stroll up to London, and call on you, or Mr. Edwards, (who knows him,) stop him, and assure him, that if he does not give you the cases, the parties concerned will advertise him as a swindler.”

Another correspondent speaks of a woman of middling stature, about 50 or 60 years of age, calling herself Mary Richardson, and who is very familiar with the names of Mr. Blundell, of Northampton, and Mr. Barker, of Worcester; and says, she has been 25 years a member of a Baptist church. Her story has been ascertained to be false, and the minister adds:

“I have frequently been annoyed by similar applications, and where investigation has been made, the result has been almost uniformly the same. May I take this opportunity of suggesting to my brethren in the ministry, that if necessity should constrain any of their indigent friends to leave home, in order to procure work, &c. at a distance, they should be furnished with a regular attestation of membership, signed by the pastor and

deacons of the church to which they belong. There is something exceedingly painful in the thought of repelling the suit of a necessitous brother; but it is, on all accounts, highly desirable to be protected against the sacrilegious falsehoods of such unprincipled vagrants as these.”

Reading.

J. D.

BAPTIST LOAN FUND.

THE Committee of this Institution are anxious, from time to time, to submit an account of their progress, that the expediency and practicability of the plan may be seen, and that the further co-operation of the friends of the denomination may be obtained.

The applications from needy churches increase, wherein the parties state their ability and willingness to comply with the terms of the loan, and express their gratitude to God, for having put it into the hearts of their friends to devise a plan whereby they can help themselves, without the trouble and expense of journeying.

The committee, therefore, earnestly invite the ministers and deacons of the respective churches, to explain the plan to their friends, and request a congregational collection, which, however small, will be thankfully acknowledged. If this could be conveniently done before the middle of June next, it would be peculiarly desirable; but, if this be too much to ask, if ministers would kindly inform the secretary, before that period, when, at a future time, such co-operation would be allowed, it will materially forward the object, and contribute to the interest of their report, which must be given at the approaching annual meeting.

It could be wished, that the singular advantage of this plan, in perpetuating the use of every guinea subscribed to its funds, even to the end of time, and that the rapid increase of its capital, even when but 500*l.* are raised, should be duly considered. As 10*l.* per cent. of the sum borrowed, at an interest of $5\frac{1}{4}$ per cent. are to be paid, it will be found, that, supposing this society to commence its operations with the capital of only 500*l.* and that after such sum is raised, no additional subscriptions, donations, or collections were received; this sum will nearly double itself in 5 years, it will be increased to nearly 3 times the original sum in 9 years, 4 times in 12 years, 5 times in 16 years, 6 times in 18 years, 7 times in 20 years, and 10 times in 24 years. But allowing for subscriptions,

donations, collections, and bequests, which, when its operations are practically shown, cannot but be anticipated, it would be a moderate computation to suppose its capital will soon be 1000*l*. which, in the period specified (24 years) will place at the disposal of the denomination a sum of 10,000*l*. for the repairs, enlargement, and increase of its places of worship; and should the thoughtful friend pursue his calculations still further, he will be gratified to find how large a capital would be at this society's controul in the course of 30 or 40 years. And as we are now reaping the advantages of our forefathers' exertions in the cause of religious liberty, we may indulge the pleasing prospect of our children's children enjoying the benefits of our liberality. It is ardently hoped, therefore, that many churches will be inclined to enter with zeal into the design.

All communications addressed, free of expense, to the Secretary, 36, Hunter Street, will be immediately attended to; or to either of the Committee, to whom the enquirers may be known.

J. Marshall, Esq. Treasurer.

Rev. J. Ivimey	Mr. R. Nichols
Rev. G. Pritchard	Mr. J. Penny
Mr. C. Barber	Mr. J. Phillips
Mr. C. Cadby	Mr. J. Rose
Mr. S. Cadby	Mr. R. Storks
Mr. S. Keene	Mr. S. Summers
Mr. T. Mason	Mr. J. Sweatman
Mr W. Napier	Mr. J. Walkden

Jonathan Dawson, Secretary.

Subscriptions received for the late Mr. Bradley's Family, since our last.

	£	s.	d.
Bourton on the Water (including a donation of £20 from Dr. Cox, Overn, near Bristol)	72	6	0
Chipping Norton	26	11	3
The Friends meeting in Cannon-street, Birmingham, by the Rev. I. Birt	23	1	0
Blockley and Campden	15	13	0
Alcester	13	13	0
Astwood	12	0	0
Hook Norton (including a donation of 10 <i>l</i> . from Mr. John Wheeler)	12	8	6
Abingdon	11	0	0
Cheltenham	11	2	0
Tewkesbury	10	2	6
Evesham	10	0	0
Stow on the Wold	10	6	6
Broadmead, Bristol	14	4	0

Moreton in Marsh	4	10	6
Shipston on Stour	3	12	0
Coate	3	11	0
Kingham	2	13	6
Eatington and Kineton	2	2	0
Burford	1	10	0

Received by Mr. Ivimey:

From Mr. Upton's Congregation	14	14	0
From Mr. Salter	1	0	0

Names of the Trustees.

Dr. Stenson, Bourton on the Water.

J. N. Wilkins, Esq. ditto.

James Ashwin, Esq. ditto.

Mr. John Beale, ditto.

Rev. Thomas Coles.

NOTICES.

The annual sermons for the Baptist mission in London will be preached, (Providence permitting,) on Wednesday the 24th of June, by the Rev. S. Saunders, of Frome; and the Rev. F. A. Cox, of Hackney. The morning service at the Methodist Chapel, Great Queen-street; and the evening at Sion Chapel. Other particulars in our next.

The anniversary of the Bedfordshire Union of Christians will be held at Burford on Wednesday, May 20, when Mr. Thorpe, of Bristol, and Mr. Hobson, of Malden, are expected to preach.

The next meeting of the Bucks and Herts Association will be held at Risborough, on Wednesday, May 27; service to begin at 10 o'clock.

Anniversary at Harrow on the Hill.—On Whit Monday, May 11, 1818, two sermons will be preached: that in the morning by the Rev. James Elvey, of Fetter-lane; and that in the afternoon by the Rev. William Farmer, of Henley, Staffordshire. Services to begin at half-past ten in the morning, and at three in the afternoon.

The Chapel for Seamen, moored near Wapping Old Stairs, will be opened on Monday, May 4; when two sermons will be preached on board—that in the morning by the Rev. Rowland Hill, and that in the afternoon by the Rev. T. Roberts, of Bristol. The services will commence at eleven in the morning and three in the afternoon.

The eleventh annual meeting of the London Female Penitentiary will be held at Freemasons' Hall, Great Queen-street; Lincoln's-inn-fields, on Monday,

May 11. Charles Grant, Esq. M. P. is expected to take the chair, at twelve o'clock at noon precisely.

The Protestant Union for the Protection of Religious Liberty will be held at half-past ten, Saturday, May 16, at the Albion Tavern, Bishopsgate-street.

The Society for the Relief of Superannuated Baptist Ministers will hold their annual meeting at Bristol, on Wednesday, June 10, when the Rev. John Foster will preach on the occasion.

In the interim, the beneficiary members, annual subscribers, and congregations, who are disposed to aid the funds of the society by a collection, are respectfully requested to pay their several subscriptions and collections to any member of the Committee, who are desired to remit all sums received on account of the Society to the Secretary, the Rev. J. P. Porter.

The first public meeting of the General Wesleyan Missionary Society will be held in the City-road chapel, London, on Monday, May 4.—The religious services connected with this meeting are as follow: On Friday, May 1, at eleven o'clock in the forenoon, the Rev. Adam Clarke, L. L. D. will preach in Great Queen-street chapel.—In the evening, at half past six, the Rev. Thomas Roberts, of Bath, will preach at Hinde-street chapel, Manchester-square. And on Monday evening, May 4, at seven, the Rev. Robert Newton, of Liverpool, will preach in the City-road chapel.—Collections, in aid of the foreign Missions, carried on under the direction of the Wesleyan Methodists, will be made after each of the sermons, and at the public meetings both of the Auxiliary Society and of the General Society.—On Sunday, May 3, sermons will be preached, and the usual annual collections for the above-mentioned Missions will be made, in all the chapels of the Wesleyan Methodists in the London circuits.

The annual meeting of the Church Missionary Society will be held May 5, at the Freemasons' Tavern, chair to be taken at two o'clock.—Sermon at St. Ann's, Blackfriars, Professor Farish, of Cambridge.

The annual meeting of the Bible Society will be held, May 6, at the same place; chair taken at 12 o'clock.

London Missionary Society.—13th, sermons at Surry chapel in the morning, Tabernacle in the evening.—14th, Tottenham Court.—Ministers: Messrs. R. Wardlaw, of Glasgow; William Cooper, of Dublin, and Johnstone, of Edinburgh.

The Sunday School Union, the Tract Society, and the Hibernian Society, hold their meetings on the mornings of Wednesday, Thursday, Friday, and Saturday of the same week, at seven o'clock, at the City of London Tavern, Bishopsgate-street.

Poetry.

THE

RETURNING BACKSLIDER.

Oh the pains of once backsliding,
From the Saviour's easy yoke;
Always follows dreadful chiding;
All our peace must long be broke.

Satan tempts to shrink from duty,
Or commit some direful sin;
Points us out in haste its beauty,
Then succeeds assent to win.

Lest we should his end discover,
He the evil hides from view,
Tells us "pleasures round it hover,
Present pleasures are but few."

Thus he leads to sin's commission,
Ere the consequence we weigh,
But 'tis comfort's abolition;
Peace will now no longer stay.

Conscience home the matter bringing,
Fills the heart with poignant grief;
Yet it will not cease from stinging,
Nor admit the least relief.

God our former help in trouble,
Grants no more a cheering smile;
Frowning makes the anguish double,
Nor can ought the pain beguile.

Satan, ere the foul transaction,
Cloth'd the sin in beauteous dress;
But amidst the soul's distraction,
He upbraiding adds distress.

If within our eyes be turning,
There's a heart as hard as stone;
Once with love to Jesus burning,
Now completely callous grown.

Fears of hell the soul tormenting,
Who this agony can bear?
Doubts of e'er aright repenting,
What can follow but despair?

Pious youth the Saviour loving,
Shun the first approach of sin;
If you dread the Lord's removing,
Keep your garments white and clean.

Though you now enjoy the morning,
Sin may soon becloud your day;
Take, Oh take, this dear bought warning,
And for him who warns you pray.

DESERTOR MISER.